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THE JOURNAL

OF THE

FRIENDS HISTORICAL SOCIETY

EDITED BY

NORMAN PENNEY, F.S.A., F.R.Hist.S.

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Contents

		PAGE
Some Incidents in the Life of John Salkeld (1672-1739)	..	1
Stranger Friends visiting Scotland, (1650-1797) IV.	*William F. Miller*	5
An Old Botanic Garden	*Ella K. Barnard*	16
Presentations in Episcopal Visitations, 1662-1679	*Prof. G. Lyon Turner, M.A.*	20, 64, 142
A Paper of Denial	..	22
"The Old National Road"	..	23
Notices relating to Friends in "The Gentleman's Magazine," 1731-1783	*Joseph J. Green*	25, 68, 155
Pilgrims and Puritans as Persecutors	*Allen C. Thomas, A.M.*	37
Friends and Current Literature	..	40, 80, 117, 161
Recent Accessions to D.	..	44, 79, 121, 163
Notes and Queries	..	45, 84, 124, 165
Richard Smith and his Journal, 1817-1824	*John D. Crosfield*	49, 89, 129
An Absconding Quaker Shoemaker	..	58
The Friend in Fiction	..	59, 171
Elizabeth Fry to Alderman Wood, M.P.	..	61
George Fox's Journal chained at Westminster	..	62
Elizabeth Jacob to Richard Jacob	..	63
Jacob Lindley, of Pennsylvania, 1744-1814	..	66
The Cambridge "Journal of George Fox"	..	67, 170
"The First Publishers of Truth"	..	67
The Duke of Cleveland and his Quaker Tenant	..	75
East New Jersey, 1682	..	76
Dr. Fothergill to Henry Zouch, 1778	..	77
A Quotation for the Times	..	88
Friends in Public Life	*Isaac Sharpless, LL.D.*	99
Two Eighteenth Century Pocket Books	..	115

		PAGE
Meeting Records—Marsden		123
Officers for the Year 1916-17		127
Accounts for the Year 1915		128
Miriam Moss and her Vision of Matrimony		143
To Prevent Disorder at Weddings		144
No Quaker though in Quaker Dress		144
Hospitality at Quarterly Meeting		144
Standing before Kings		145
Betsy Ross and the American Flag	*Ella K. Barnard*	159
The Schoolmaster, the Bible and the Journal of George Fox		174
'Joseph John"	*Jeremiah H. Wiffen*	175
Index		177

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THE JOURNAL

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For Table of Contents see page two of cover

Some Incidents in the Life of John Salkeld (1672-1739)

BY the kindness of Ellen Pyle, of London Grove, Pa., we have received information of a rare pamphlet, entitled, *The Salkeld Family of Pennsylvania, from John, who Emigrated in 1705, to the Fourth Generation so far as known.* By a Descendant, 1867. We are informed that the book was " printed by an amateur who had never previously set up more than a few pages of type."

Ellen Pyle has sent us extracts from the above book, some of which we now present to our readers :

John Salkeld, son of Thomas Salkeld of Caldbeck, in the County of Cumberland, England, was born in 1672. He belonged to, and was a preacher in, the Society of Friends; he paid religious visits to Ireland in 1698 and 1703, and in 1700 he went on a religious mission to America.

On the eighth of Ninth Month, 1704, he married Agnes Powly [Pawley].

On the 9th of Seventh Month, 1705, John Salkeld and wife took passage from London to Philadelphia, and settled at Chester, on the Delaware. On the 25th of Twelfth Month in the same year, he gave in a certificate to Chester Monthly Meeting in Pennsylvania, from the Quarterly Meeting in Cumberland in Great Britain.

His occupation was that of a farmer and maltster, and he appears to have owned 400 acres of land near Chester, on which he resided. Besides this he had 1,000

acres purchased of Collett in Westtown, which for a number of years was covered with the primeval forest after the adjacent land was cleared, and was known as "Parker's Woods." This was afterwards divided and sold in small tracts by Joseph Parker Norris. He also owned a tract in Fallowfield township, the original purchase of Lancelott Fallowfield[1] of Great Strickland in the County of Westmorland, England; besides other tracts not so well determined.

As a preacher it was common for him to go to neighboring Meetings in Pennsylvania, New Jersey, and Delaware, and he would occasionally extend his visits to distant parts. About the year 1712 a religious concern took him to New England; and it would appear that he went on a visit to England, Scotland, and Ireland in the year 1712, returning some time in 1715. About the year 1717 he revisited New England, and in the latter part of 1719 and the fore part of 1720, he was in the West India Islands. He visited Long Island in 1725, and revisited Great Britain in 1726-7. He again revisited New England in 1730, and in 1733-4 he visited Friends in Virginia and North Carolina. One of his journals to England is still preserved, and likewise his marriage certificate, and there may be other papers of interest among his descendants if those who have them would make the fact known.

On the 20th of Ninth Month, 1739, John Salkeld died at his residence, aged 67 years, 9 months and 4 days, and was interred at Friends' Burial Ground at Chester on the 22nd. The following lines then appeared, which were attributed by some to Joseph Braintnall, a Friend and Scrivener of Philadelphia. Others supposed them to have been written by Henry Hale Graham, a lawyer of Chester.

Salkeld from silent sitting slow would rise,
And seemed as with himself he did advise.
His first words would be soft, but might be heard;
He looked resolved, yet spoke as if he feared;

[1] Lancelot Fallowfield, of Great Strickland, and others, were in 1673, "presented" for refusing to baptise their children or to attend "divine worship." In the original entry in the Diocesan Registry for Westmorland they are called "Tremebundos"—Quakers (THE JOURNAL, vi. 169). Fallowfield's sufferings are recorded by Besse (*Suff.* ii.).

He gained attention in a gradual way,
As morning twilight ushers in the day.
Proposed his theme, and sometimes would repeat,
Lest some should not observe, or should forget;
Then gently louder on the text explain,
And set to view its every nerve and vein,
Till when he saw his listening flock give ear,
And trickle from their tender eyes a tear,
Thus louder then he strained his cheerful voice,
The sounds grew tuneful and their hearts rejoice:
To heaven he lifts them with delightful notes,
And every soul to its first cause devotes,
And when he ceases, still the music rings,
And every heart its hallelujah sings.

The many anecdotes related of John Salkeld would indicate that he was of a lively and sometimes even jovial turn of mind bordering on the eccentric.

One day he was wearing a new hat that had a button and loop upon it, which was considered quite fashionable; and as he cared but little about appearance, he did not notice the impropriety. He was, however, taken to task by a friend for wearing the fashionable appendage; John immediately tore it off, remarking if his friend's religion consisted of a button and a loop, he would not give a button and a loop for it.

In 1739, when Salkeld was at a meeting in Chester, he saw several members overcome with drowsiness; he suddenly sprang to his feet, and shouted, "Fire! fire!" Everyone was then awake and a cry was heard, "Where? where?" "In hell," responded John, "to burn up the drowsy and unconcerned."[2]

Returning from a religious visit in New Jersey, he observed that he had "breakfasted with the Lads, dined

[2] This incident is recalled by Ellen Pyle in her lines, *Rhymes of Marlborough Street*, read at the anniversary meetings at London Grove in 1914 and printed in the memorial volume:

"One day to that old house in '39
A preacher came from Chester without hire,
And seeing some had very drowsy grown
Sprang to his feet and shouted 'Fire, fire!'

"At which the meeting folks were wide awake,
And one excited sleeper rose to yell
'Oh, where?' and then an awful answer came—
The words I really would not care to tell."

The Author states she found this anecdote in Myers's *Immigration of Irish Quakers*. It is on page 219.

with the Lords, and slept with the Hoggs"—the families by whom he had been entertained having these names.

Being in his cornfield by the roadside, a man by the name of Cloud came along and said, "John, thee will have a good crop of corn." He afterwards related the circumstance of his being in the cornfield when he heard "a voice coming out of a cloud, saying, 'John, thee will have a good crop of corn.'"

It would appear that John Salkeld was at times absent-minded, for when on a religious visit to Friends in New Jersey, on one occasion he took his daughter Agnes with him, she riding behind him on horseback, as was very much the custom at that time. After meeting he forgot his daughter and rode off, leaving her at the Meeting House.

John Salkeld rode at one time a horse with a blaze in its face, and a neighbor who thought to be merry with him said, "John, thy horse looks pale in the face." "Yes, he does," he replied, "and if thee had looked as long through a halter as he has, thee would look pale in the face too."

Being in attendance at a meeting some distance from home, in the midst of profound silence, he suddenly rapped his cane on the floor, and immediately repeated these words: "Resist the Devil this once, and he will not trouble thee again." In about a year afterwards, he visited the same neighborhood, when he was met by a man who told him that he was the person for whom his singular sermon was intended—that for some time previously to the time of its delivery he had been in a low desponding state of mind, and had that morning put a rope into his pocket with the purpose of putting an end to his life, but on his way to the spot selected, it came to his mind to go to meeting first, which he did, and there having met with such a well-timed and emphatic rebuke, his plans of self-destruction were wholly frustrated. He thanked Salkeld for having saved his life.

[Further information respecting John Salkeld may be found in *The Journal of James Dickinson*, pp. 150, 167; *The Friend* (Phila.), xxxiii. 372, 380, 383, 397, 404; Comly's *Miscellany*, iii; *Hist. of Chester County*; Bowden's *History*, ii. 222, 231n, 264; *Southern Quakers*, p. 73; THE JOURNAL, iv, vii, x; Kelsall Diaries and other MSS., in D.]

Stranger Friends Visiting Scotland, 1650-1797

Concluded from vol. xii., p. 181

1751

William Brown, Philadelphia, "who had with him John Pearson of Pardshaw, Cumb^d, but not Publick." John Churchman from Pensylvania, Susannah Fothergill. Margaret Hartley, Yorkshire, Joseph Harwood, Manchester, Matthew Mellor. John Pemberton, Philadelphia, Alice Routh, Wensleydale, Ruth Seaman, Kendal.[1] These names, and most of those which follow, are taken from a record of "Visits of Publick Friends to Kelso Meeting" which was commenced in 1749 by Charles Ormston, the third Friend of that name in succession, and was kept up until the Meeting died out towards the close of the century. There are very few other records of the names of "Stranger Friends" to be found in the very imperfectly kept minute books of Edinburgh Yearly Meeting during the latter part of the eighteenth century.

1752

Catherine Payton, Worcestershire, accompanied by Mary Abbott, Northamptonshire.[1] Kelso was the first meeting visited, where, writes Catherine Payton, "my spirit was sorely distressed on account of Truths being almost forsaken by its professors, who are but few in that town." Journeying to Edinburgh, they had several public meetings by the way, one at North Berwick, "where I knew not that any meeting of Friends had been held before. We had a dark spirit in some to encounter before we could get a place to meet in, but at last we got a large granary. . . . There came many people and I admired at the solidity of their behaviour." At Linlithgow, where there was no longer any Friends' Meeting, "we got a small meeting in an inn with the town's people which was low though not quite dead." Of Edinburgh Meeting she sadly remarks that the state

of the few professors of Truth there was "most distressing, a libertine spirit having carried away the youth, and an easy indifferent one prevailing amongst those farther advanced in years." At the conclusion of a very depressing narration, Catherine Payton remarks, "And here I may note to the honour of Scotland that in all the time I was in it I do not recollect hearing an oath or a curse uttered, except the word 'faith' might be accounted an oath." "Alas for England," she adds, sorrowfully.[2] PHEBE DODGE from Long Island, "who had for her companion BETTY SHAW, daughter of the late Hew Shaw, Gardener, of Durham Meeting, but not publick."[1] ABRAHAM FULLER, accompanied by THOMAS WILY, a young man of Cork, "not publick."[3]

1753

ELIZABETH BURR, Northamptonshire, with MARY REBANKS as companion "but not publick." WILLIAM LITTLE, Newcastle, GEORGE WAKEFIELD, Shields, EDWARD WALTON.[1]

1754

This year the names of only two Ministering Friends appear in the Kelso Records, and neither of them can be described as "strangers":—ROBERT HARVEY from Old Meldrum in the North parts of this Nation," and MAY DRUMMOND.[1]

1755

MARY JAMES from Pensylvania, and ANN SUMMERLAND, Colebrookdale.[1]

1756

JOHN ALDERSON, Westmoreland, accompanied by ANTHONY SAUL, Cumberland, the latter "not publick," SAMUEL NEAL from Ireland, accompanied by THOMAS CREWDSON, Kendal, "though not himself publick."[1] Samuel Neale seems to have visited all of the few Friends remaining in Scotland. At Edinburgh, he writes, "The meeting [on First-day] ended to more contentment than I expected, considering the wide and distant walking of some from the principle they profess." Of Friends at Ury he sorrowfully records, "The apostacy is glaring in this part of the world." At Inverary [Inverury],

however, they had two "solid good meetings," and at Old Meldrum they found "a sensible body of those concerned at heart for the growth and increase of the Truth."[4]

1757

WILLIAM IMPEY, Saffron Walden.[1]

1759

ANDREW BRADLEY, ABIAH DARBY and ANN SUMMERLAND, all of Colebrookdale, EDWARD WALTON.[1]

1760

RALPH BAINBRIDGE "of Cornwood," ANDREW BRADLEY, JAMES KING, Newcastle,[1] JOHN STEPHENSON, Stockton-on-Tees, GEORGE WAKEFIELD, Shields,[1, 5] THOMAS WARING, Herefordshire, CUTHBERT WIGHAM, Cornwood.[1]

1761

JOSEPH JACKSON, Allendale, CUTHBERT WIGHAM, and THOMAS DOBSON, Carlisle, "not publick."

1764

HANNAH BROUGHTON, Norfolk, and MARIEN BOWMAN, Crook, near Kendal, "went through all the meetings in Scotland." MABLE WIGHAM, Cornwood, "BETTY" WILKINSON, Cockermouth, ANN KING, Newcastle, and GEORGE WAKEFIELD were all at Kelso. "Mable and Betty went through the Meetings in Scotland, the other Returned from this."[1] JAMES KING. SAMUEL FOTHERGILL and ISAAC WILSON, Kendal.[3] These two Friends visited all the meetings of Friends in Scotland with the view of enquiring into the state of the Society, and of endeavouring to restore the discipline, which had become very lax. The editor of *Memoirs and Letters of Samuel Fothergill* remarks:

> In several places the Monthly Meetings had almost ceased to be held, and it could not be ascertained who were and who were not entitled to membership in the Society. This lamentable condition continued for about twenty years after this period, when in 1784 John and Elizabeth Wigham from a sense of religious duty went to reside in Scotland. . . . Some other ministers were at the same time led to visit this nearly desolate part of the heritage . . . . Soon after this the discipline was in good measure restored, and a few solid Friends were raised up to conduct the affairs of the Society.

Samuel Fothergill himself says of Edinburgh Meeting :

> It is composed of a very few of our Society [nearly thirty, he says elsewhere] and few, very few of these worthy of the name. Several [of the town's people] came in to the meeting [on First-day], and behaved civilly ; the state of the Meeting is indeed very low, but I need not particularise that place, the state of the Society in general is so, though I trust there is a little remnant preserved living.

There were only thirteen or fourteen Friends remaining at Ury, and Old Meldrum had now the largest numbers of members amongst the few Meetings still existing in Scotland. Samuel Fothergill was anxious that the two Yearly Meetings of Edinburgh and Aberdeen should be amalgamated, but did not press the matter "too vehemently," as he found William Miller of Edinburgh and Robert Barclay of Ury "inflexibly bent against uniting the Meetings." (The Union took place, however, in 1786, when the present "General Meeting for Scotland" was instituted, or "Half year's Meeting" as it was also called from the meetings being held twice a year, at Edinburgh in the spring and Aberdeen in the autumn.) The two worthy Friends from England seem to have had altogether a very exercising time, but, says Samuel Fothergill :

> It is not right to complain . . . we ought to accompany the seed, and it is in this nation much depressed. The division amongst the Presbyterians is great, Seceder, and Seceder, and Seceders from them are almost daily making their appearance.[6]

1765

James King. Mary Simpson and her companion, Sarah Hall, both of Cockermouth : "Sarah was not publick."[1]

1766

James King, Susannah Fothergill and Helen Wright, Liverpool, Joseph Oxley and John Roper, both of Norwich.[1] Their first halting-place, says Joseph Oxley, was Kelso.

> At Charles Armstrong's [Ormston's] an ancient Friend and minister. . . . His children married out of the Society, but through the precious visitation of the Almighty, his daughter so offending had taken a sober religious turn and sometimes appears in a few words in meetings.[8]

This no doubt was Jane (Ormston) Waldie, the "Lady Waldie" of Sir Walter Scott's pleasant early memories.[7] At Montrose they found only one family of Friends remaining. At Kingswells, near Aberdeen, there were "still a few honest good Friends. . . though they are poor as to this world yet rich in faith and good works." This place and Old Meldrum seem to have been almost the only bright spots in Scotland. Joseph Oxley, however, mentions with appreciation the kindness of William Miller of Edinburgh in entertaining Ministering Friends at his house and furnishing them with Guides "for many days together, the chief of which at his own cost." "Publick Friends" travelling in Scotland had laboured under many difficulties, finding "neither Guides but what they themselves provided nor Friends' houses to accomodate them." However, at the following Yearly Meeting "it was agreed that in future such expense should be defrayed out of the general stock."[8]

1767

James King. "Barbary Sharpless alone in her way to the North & did Return by this [Kelso] again on her way to Settle Yorkshire to which she belongd." Samuel Stott, "Edmd^s^Bury." John Townsend, London. Rachel and Dorothy Wigham, Cornwood.[1]

1768

Jane Crosfield, near Kendal, with Hannah White, Alston "(not publick)." James King. Ann Summerland and Margaret "Gilping," Colebrookdale. Esther Tuke, York, and "Sally" Priestman, York "(the latter not publick)."[1]

1769

Thomas "Ataley" [? of Newcastle]. Joseph Benns, and Joseph Jackson, both from Yorkshire. James King. Thomas Sutton, Cumberland. Mabel Wigham and "Nelly" Wate.[1]

1770

David Duckitt, Cumberland. Mary Ridgeway and Jane Watson, both from Ireland. "Barbara Sharpls who went into the North to Visite Friends &

see hir Relations in Catness." JOHN STORER, Nottingham. "BETTY" WILKINSON.[1]

1771

"SALLY," MARCH, Durham. WILLIAM HUNT and THOMAS THORNBURGH from North Carolina and ROBERT WILLIS from "The Jerseys, their Guides being JAMES KING and DAVID DUCKITT."[1]

1772

"FRANSES" CLAPHAM, Sunderland, and JOSEPH PROCTER, Yarm. JAMES KING. "ANTHONY MASSON and JONATHAN HODGEN from the deals of Yorkshire near Sattle."[1]

1773

WILLIAM "CRAW."[1] (In a letter addressed by William Crow to "Old John Elmsley," Old Meldrum, he describes himself as "Liueing at Walton near Branton in Gilsland in Coumberland.")[9] DAVID DUCKITT. JOSEPH DAVIS, Gloucestershire. JOSEPH HEATH, Coventry. JOSEPH JACKSON. JAMES KING. RACHEL WIGHAM and MARTHA JOHNSON, Cornwood.[1]

1774

ARCHIBALD BALLFOUR from Ireland. "ABIAH DARBY and FRANCES DODGEN, Leek, Staffordshire: they went from this [Kelso] to Ed[r] & Returned by Berwick and Alenwick at which Last two places they had Large Mittings in their townhalls with the inhabitants, &[c]." DAVID DUCKITT. BENJAMIN HIRD, Leeds. THOMAS WILLEY from Ireland.[1]

1775

THOMAS COLLEY, Sheffield. THOMAS CUTFORTH, Newcastle. JAMES KING. RUTH FALLOWS, Leicestershire, and MARTHA WINTER, Nottingham.[1]

1776

THOMAS ATTLEY. RALPH "BENBRIDG." WILLIAM CROW, accompanied by DAVID DUCKITT.[1] David Duckitt, writing to John Elmslie, tells of the safe return home of William Crow and himself

with Sheavs of Peace in our bosoms, after a toilsome (yet delightful) journey, having come from Aberdeen to Mountross in one day, from that

to Perth in one day, and from that to Stirling where we had a good meeting at apublick house : the Landlord would take nothing for the house. I often say with thankfulness this is a different spirit from that which stoned and imprisoned our friends formerly.. We had also aquiet good meeting at Glascow and at Bedcow at Edenbourgh and at alanwick in the town hall wher upwards of athousand people atended and it was to general satisfaction.[9]

ANN KING. MABEL WIGHAM.[1]

1777

THOMAS CARRINGTON, Pensylvania. THOMAS COLLEY. THOMAS CUTFORTH. BARBARA DRURY, Cockermouth. DAVID DUCKITT. JAMES HESSEY, nr York. PHILIP MAIDEN, Sheffield. JOHN STEAD, Workington. THOMAS CORBYN, JOSEPH ROW, London, THOMAS FINCH, nr London, and WILLIAM TUKE, York, " all four in a visit to Monthly Meetings in Scotland," were at Kelso in Eighth Month.[1]

1778

WILLIAM "DOGING," Cumberland. BARBRA DRURY. DAVID DUCKITT. RUTH RITSON, Clifton nr Penrith. THOMAS SUTTON. ESTHER TUKE. MABLE WIGHAM, Sunderland.[1]

1779

JAMES KING. ESTHER MARSHALL, Leeds.[1]

1780

ANN CHRISTY, London. JAMES KING. MARY RIDGEWAY from Ireland. JANE SHEPLEY, " Shifts Borrow," Dorset, and SARAH STEPHENSON, Melksham.[1] These Friends had " a close searching time " at Edinburgh. At Old Meldrum they visited families " to the number of about twenty, part of them scattered about the country." At Ury they were treated " with much respect " by Robert Barclay and his wife, though " not members of our religious Society." On their return they had

close painful labour visiting families at Edinburgh, as there was in some a sorrowful departure from ancient purity. . . . We were about a month and two days in Scotland, having travelled about five hundred miles, visited the six meetings and about twenty-six families.[10]

JANE WATSON. MABEL WIGHAM.[1]

1781

RALPH BAINBRIDGE.[1] THOMAS CASH, Cheshire. THOMAS CUTFORTH, Bouton, Yorkshire. MARY ORMSTON, Newcastle. WILLIAM RATHBONE [Liverpool].[1]

1782

THOMAS CASH. MARY PROUD and SARAH GRUBB, Yorkshire, with RALPH BAINBRIDGE.[1] The two Women Friends paid a general visit to Scotland and had almost everywhere "a painfully exercising time." They attended the Yearly Meeting at Edinburgh which was but a small gathering.

> There were several who through the neglect of Christian discipline think they have a claim to the Society, as being the offspring of Friends. Others were like the Philistines in whose hands the Ark of the testimony is fallen, and esteemed by them a contemptible thing. There were also present a number of students from distant parts, whose parents are not only members of Society but some of them useful therein. . . . We had an exercising, close and searching opportunity . . . with those under profession with us and particularly the students."

1783

Under date Fourth Month 28th, the Kelso MS. records: "We had BENJAMIN HERD & JOHN BINNS, Yorkshire, at our meeting in Co with JOHN WIGHAM, Cornwood, all in their way to Edinburgh Yearly Meeting where they meet with THOMAS COLLEY & FILIP MAIDEN of Sheffield and JAMES BACKHOUSE of Darlington." WILLIAM CROW, Norwich. HENRY TUKE, York.[1]

1784

"MORRAS BIRBEK," London. THOMAS CASH. ISAAC GRAY [from England; he seems to have died "nr Charlemont" in the Fifth Month, when visiting Friends in Ireland, probably after attending Edinburgh Yearly Meeting]. JAMES KING. MEHATEBELL JENKINS from New England, and HANNAH OGDEN, Sunderland. REBECCA "JOHNS" [Jones] from Pensylvania and CHRISTIANA HUSTLER [Bradford], WILLIAM MATTHEWS from Pensylvania. REBECCA WRIGHT from "The Jerseys" and MARTHA ROUTH, Manchester. NICHOLAS WALN, Philadelphia.[1]

1785

JOHN ABBOT, Ives. RALPH BAINBRIDGE and THOMAS CASH with WILLIAM "IRWING" as Guide.

ELIZABETH HOYLAND, Sheffield, and ESTHER TUKE. PHILIP MADON. JOHN PEMBERTON and THOMAS ROSS from Pensylvania. CHRISTOPHER TAYLOR. HENRY TAYLOUR [? of North Shields].

1786

RALPH BAINBRIDGE. PATIENCE BRIGHTON. DEBORAH DARBY and ANN SUMERLAND. ZERAYAH DICK from America. GEORGE DILLWYN from New Jersey. DAVID DUCKITT. HENRY TUKE. JOHN PEMBERTON, ISAAC TAYLOR and THOMAS CASH.[1] These three Friends in the course of their travels reached the Orkney Islands. Leaving their horses in Caithness under the care of a Friend, a farmer, residing near Old Meldrum, and crossing the Pentland Firth by sailing boat, they reached Ronaldsha Island. Here, writes Isaac Taylor, they were entertained for "eleven days at the house of James Stewart, a person of considerable property and, with his wife, very kind, free and respectable: and indeed we have met with respect and great hospitality I think everywhere." They had many large meetings on the different islands, finding "the people in general disposed to attend and their behaviour commendable."[9]

1787

GEORGE DILLWYN. DAVID DUCKITT. JOHN PEMBERTON, who, writing from Cumberland after his visit to Scotland, remarks, "I feel more of the effects of hardships in our late journey now I am laid by, than when engaged. My mind then was so exercised I paid little attention to the shell."[9]

1788

THOMAS CASH. THOMAS GRIER from Ireland. SARAH STEPHENSON, accompanied by ESTHER BRADY, Thorn. HENRY TUKE "& Sister ANN."[1]

1789

JOHN ABBOT. MATTHEW JOHNSON, Cornwood. TABITHA MIDDLETON, Northamptonshire. CATHERINE "TRUCKITT," Sheffield. HANNAH WIGHAM, Pontefract, "& a young woman from Leeds," says the Kelso chronicler "I think her name is STORRS: they had been a visit to the North of Scotland."[1]

1790

JAMES BACKHOUSE.[1]

1791

EDWARD HATTON, Cork. REBECCA YOUNG [aft. Byrd] and SUSANNA APPLEBY, both of Shrewsbury.[1]

1792

RALPH BAINBRIDGE. WILLIAM CROW " with REUBEN BINKS his Compan[n] Darlington." MARY DUDLEY [? London] and ELIZABETH PIM, Clonmell. HANNAH WIGHAM. JOSEPH WILLIAMS, WILLIAM NORTH and ROBERT FAIL, " a young man, all from Dublin, had a satisfactory Meeting at Kelso in their way to Edin[r]."[1]

1793

WILLIAM CROTCH, Suffolk. SARAH HARRISON from Philadelphia, and HANNAH GAYLAND, Liverpool. PRISCILLA HANNAH GURNEY, Colebrookdale, MARTHA HOWARD[? Haworth], Lancashire, and MARTHA ROUTH. HENRY TUKE[1]

1794

SUSANNAH APPLEBY, Colebrookdale, and MARY LLOYD, Birmingham. SARAH STEPHENSON and MARY JEFFREYS JUN[R], Melksham.[1] These two Friends seem to have visited the South of Scotland only. They attended the General Meeting at Edinburgh :

> First one for worship then one for business and in the evening the meeting for Ministers and Elders, all in degree owned. We had also after supper an heart tendering opportunity with the Friends out of the North.[10]

After visiting families in Edinburgh, they proceeded to Glasgow, where " the rude rabble followed our chaise as we rode along the streets, behaving very unhandsomely, of which " naïvely adds Sarah Stephenson, " our singular appearance might be the occasion." Next day they had a meeting " with a few who are in part convinced and a few other persons. It was a season owned by the Master with his good presence."[10] DEBORAH TOWNSEND, London, and MARY [? Mercy] RANSOM, Hitchin,[1] Whilst visiting Friends at Edinburgh, Deborah Townsend was taken

ill and died, at the house of George Miller, Ninth Month 22nd.

1795

MARY NAFCHTELL, Guernsey, and ELIZABETH TUKE, York. SAMUEL RUNDELL, Cornwall, with JOHN ROSS, Cumberland, "the former publick, had a very satisfactory meeting here [Kelso] in their Return from the north."[1]

1796

WILLIAM FARRER, Liverpool. "SARRAH HARMINSON" [Harrison] and I. TALBOTT, Philadelphia. SARAH BIRKBECK, Settle, and SARAH SHACKLETON, Ireland. JOHN and ELIZABETH HOYLAND, Sheffield, and MARTHA SMITH, Doncaster. WILLIAM SAVERY, Philadelphia.[1] (These are the last entries in the Kelso records.)

1797

DEBORAH DARBY and companion. SARAH HARRISON and companion. HENRY TUKE, accompanied by George Miller and another Edinburgh Friend, paid an extensive visit to the West of Scotland in the autumn of this year. They had public meetings in most of the towns and in several villages—Glasgow, Greenock, Dumbarton, Luss, Oban, Tyndrum, Inverness, etc.—sometimes in the village inn or schoolroom, sometimes in the Mason's Lodge, once, at Inverary, "under trees in the Duke of Argyle's demesne." They were subject to "a deal of rudeness" in some of the towns near Glasgow. Probably WILLIAM SAVERY and WILLIAM FARRER.[9]

WILLIAM F. MILLER.

Winscombe, Som.

[1] MS. Records of Edinburgh Yearly Meeting.
[2] *Life of Catherine Phillips* [formerly Payton], 1797, pp. 38-41.
[3] *Journal F.H.S.*, x. 254.
[4] *Life of Samuel Neale*, 1845, pp. 48, 49.
[5] MS. Records of Aberdeen Yearly Meeting.
[6] *Memoirs of Samuel Fothergill*, 1843, pp. 447-452.
[7] Lockhart's *Life of Scott*, 1839, i. 160.
[8] *Life of Joseph Oxley*, 1837, pp. 278-282.
[9] *Miller MSS.*
[10] *Memoirs of Sarah Stephenson*, 1807, pp. 51-56, 122-124.
[11] *Life of Sarah Grubb*, 1796, pp. 46-50.

An Old Botanic Garden

THE third of Pennsylvania's Botanic Gardens, and the one that is now in the best state of preservation, is that at "Harmony Grove," planted by John Jackson (1747-1821), a contemporary and friend of Humphry Marshall, the botanist (1722-1801).

John Bartram (1699-1777) began planting his garden in 1728; Humphry Marshall, his cousin, influenced by Bartram, began his in 1773; and John Jackson about the time he inherited Harmony Grove in 1785.

To the last named Dr. William Darlington, in his *Memorials of Bartram and Marshall*[1], thus refers (p. 549n):

> John Jackson, of Londongrove Township, Chester County, was one of the very few contemporaries of Humphry Marshall, who sympathized cordially with his pursuits. He commenced a garden soon after that at Marshallton was established, and made a valuable collection of rare and ornamental plants, which is still preserved in good condition by his son, William Jackson, Esq. John Jackson was a very successful cultivator of curious plants, a respectable botanist, and one of the most gentle and amiable of men.

"Harmony Grove" is situated in the western end of the Toughkenamon valley on the Harmony road near the town of West Grove. Its earlier history is well worth repeating:

Isaac Jackson, an Irish Friend became greatly interested in America, to which his elder daughter[2] had emigrated, and although past sixty years of age, it became impressed on his mind that he too should emigrate, or, as the old family memoir states, Isaac and wife had the subject of their emigration "under weighty consideration for several years," and "while they were under exercise and concern of mind and desirous that best wisdom might direct, Isaac had a dream or vision to this import, that having landed in America he traveled a considerable distance back into the country till he came to a valley between two hills. Through this valley ran a pretty stream of water. This prospect and situation of the place

[1] Printed in 1849 (copy in D.).

[2] Rebecca, married Jeremiah Starr and settled in Pa.

seemed pleasant, and in his dream he thought his family must settle there, though a wilderness unimproved."[3] And also that his family should possess this land for many generations.

Of this family tradition Bayard Taylor probably tells in his poem, "The Holly Tree," to which he perhaps added the romance :

> And a vision came as he slept one day in a holly's shade,
> An angel sat in its boughs and showed him a goodly land,
> With hills that fell to a brook, and forests on either hand,
> And said, "Thou shalt wed thy love, and this shall belong to you,
> For the earth has ever a home for a tender heart and true."
>
> Even so it came to pass, as the angels promised then,
> He wedded and wandered forth with the earliest friends of Penn,
> And the home foreshown he found, with all that a home endears,
> A nest of plenty and peace for a hundred and eighty years.

Tradition says that, fully convinced, possibly by the dream, that it was right for him to come to America, he at once prepared to emigrate with his family, and in due time (September, 1725) arrived at the home of his daughter in London Grove township, and that when he related his dream to her family, "was informed of such a place near. He soon went to see it, which to his admiration so resembled what he had a foresight of that it was a cause of joy and thankfulness."

This tract of 400 acres was the only unsettled land in the neighborhood at this time, and Isaac hastened to become the owner of this, to him, promised land. In the valley close to the spring, as was common in those days, he builded his house, at first a log house that was later joined to a substantial stone wing; and since then, two brick additions have been built, where formerly the log house stood. The house is large, low and rambling, with little architectural merit, and does not compare favorably with Bartram's house, but the treasures of the grounds to the lover of trees and plants far outnumber those in Bartram's garden, where few, if any, of the original trees are standing.

Isaac Jackson willed 300 acres of his homestead to his eldest son, William, who at his death in 1785 willed

[3] Quoted in Futhey & Cope's *History of Chester County*, 1881, p. 610 (copy in D.).

it to his son, John, the botanist, who from this time on devoted much of his time to his garden. The original garden consisted of an acre and a half surrounding the house in the valley. His son later planted the hillside grove.[1]

In the heart of the grove is the spring, and here formerly stood a spring house, above which was the seed house and office, for John Jackson carried on an extensive correspondence with the learned men of this country and of Europe, and sent and received here his packets of rare or curious seeds. Only part of the walls of the old building are now standing, and they are richly colored with the mossy growths of a century. The spring with its little outlet is tributary to White Clay Creek, and finds its way finally into the waters of the Delaware.

One does not often have the advantage of knowing the age of a growing tree, so that it is more than interesting to know what nature can do in one hundred and twenty-nine years. The trees, however, have become too crowded for perfect development, and have more the appearance of forest trees, while the shrubbery and lesser plants and vines, now growing wild, give just a hint of what a tropical jungle might be. In their sheltered valley they have fortunately escaped the ravages of storms, a few have died, and others need the helping hand of the tree surgeon to prolong their life or remove signs of decay, but they are in the main wonderfully preserved and beautiful.

Fronting the house are a row of veterans (possibly planted by the emigrant) somewhat maimed, great maples, a sycamore stretching stark arms heavenward, and a honey locust with a girth of more than 13 feet (all measurements about 4 feet above ground).

The grove is rich indeed in great nut trees of many kinds, that must have gladdened the hearts of generations of little folks, and their "goodies" added to the charm of home on winter evenings when they gathered around the great open fires on the hearth.

There is a group of picturesque mahogany trees now laden with their great brown beans.

[1] John Jackson married Mary, daughter of Joel and Hannah Harlan. His son was William (1789-1864). See *Hist. of Chester Co.*, pp. 610, 611.

Our nurseryman, I notice, speaks of the sweet gum as being a tree of slow growth and "medium size," but the noble one growing here sends up a smooth unbroken trunk far into the air whose girth is over 14 feet.

The great ginkgo, a noble tree, measures almost 10 feet in circumference.

Near the spring is the fine holly tree (girth 6½ feet) that Bayard Taylor describes as having come with the family from over the sea:

> A hundred and eighty years it had grown where it first was set,
> And its thorny leaves were thick and the trunk was sturdy yet,

and it is still symmetrical and beautiful.

Among the evergreens are many well-known friends of great size. A cedar whose progenitor probably came from Lebanon's slope. The yews are of two varieties, the English yew, and one with a very small leaf.

One larch has a circumference of 12 feet, a cypress of 12 feet, while a bald cypress growing near the outlet of the spring has a girth of 22½ feet and through the moist ground about it pushes up its numerous "knees" to a distance of 30 feet from its base.

Little wonder that to the old settler it was "the promised land."

ELLA KENT BARNARD.

West Grove, Pa.

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27 v. 1724.

It is observed that the custome of Tea in ye ꝑsent use of it in ye ffamilys of some ffreinds by invitations and vissitations, is too much a Worldly custome, by wch our young people & children make vissitts also one to another tending to theire hurt & looseing the sence & simplicity of truth, by giveing way to unnecessary discourses & talk when they are together; wh thing ye Elders of our halfe years meeting some years past, became so sencible of, that wth griefe of minde, they reꝑsented it to ye three provinces as a hurtfull thing creeping into Friends familys and Earnestly recomend it to ye care of concerned ffriends to put a stop to it, Not but yt the creature in it selfe may be usefull to some weak people or such others as may find benefit by it in the ordinary use thereof and not as Gennerally & customarily by ye people of ye world as too many of ffriends & theire Children has got into the costly & Unnecessery Examples thereof.—From the Minute Book of the Men's Meeting at Cork.

Presentations in Episcopal Visitations, 1662-1679

Continued from Vol. xii. p. 8.

DURHAM.

Northern Border.

South Shields. St. Hilda. 1655. Dec. 19. Cuthbertū Coatesworth et eius ux̄. Michaelem Coatesworth et eius ux̄, Radūm Milburne et eius ux̄, Lancelotum Greenwell et eius ux̄, Robertum Lynton et eius ux̄, Georgiū Carr et eius ux̄, Robertū Harrison et eius ux̄, —as excoīcate psons & keeping their children unbaptised.

Lewis Frost et eius ux̄, et Jacobū Smith—for not frequenting y^e^ parish Church & baptiseing y^r^ children.

Thomā Chandler, Annā Marke, et Jacobū Wilson, —for y^r^ nonconformity.

Whitburn. 1662. Nov. ("Whitburne.")

—— Bluett vid—for being a Quaker & refuseing to pay Church duetyes.

1665. Sept. 8. Thomā Wood et eius ux̄—for quakers.

Thomā Gower geñ, et Thomā Wood—for keepeing their children unbaptised.

Thomā Gower et eius ux̄, Tho: Wood et eius ux̄, ——ux̄ Johis Matthewes, et Katherinā Roxbye—as excoīcate psons.

Thomā Gower, Thomā Wood, et Gulielmū Fenwicke —for refuseing to pay their assessm^t^ to y^e^ Church:—all ex̄.

Boldon[1]. 1662. Nov. (Bowdon *als* Boldon.)

Cristoferum Trewhit, Gulielmū Trewhitt et Dorotheam ux̄ eius, Georgiū Trewhitt et Susannā ux̄em eius et eorum servum—frequent & publique meetings in the houses of Xtoferi Trewhitt where resort a numerous company

[1] In 1669 the Bishop of Durham reports:
"Att Bolden. 40 Quakers that keepe Conventicles there."

from seũall places in Northumberland & this County & have promised to themselves a buryall place (as they call it) in the garth of the said XtoferTrewhitt other then what the lawes of this Kingdome have ꝑscribed and allotted them.

1665. 8 Sep. Christopherum Trufett et Margaretam uxorem eius, Willmũm Trufett et Dorotheam ux̃ eius, et Georgiũ Trufett et Susannã eius ux̃—for quakers and as excommunicate in y^e^ primary visitation.

Gateshead. 1662. Nov. 4. Richum Ewbancke, Geoꝛ Ayrey, Johem Ayrey[2], Thomã Mostocke, et Radulphum Dobson—for haveing meetings upon the Lords day at one Richard Ewbanckes house in Gateshead, 16 martii—exc.

Thomas Gibbins, Johem Readshaw, Gulielmum Readshaw, Cuthbertum Hunter, Lancelotũ Grimsell, Robtum Tweddall—They are ꝑsented by the Churchwardens for haveing severall meetings upon the Lords day at one Richard Ewbancks house in Gateshead.

1665. Dec. 19. Georgium Airey, Johem Ayrey, Richũm Eubancke et Christo. Bickers—for quakers.

Ryton. 1662. Nov. 4. Richũm Sharp et eius ux̃, Johem Abbes et eius ux̃, Janã Ridley, Thomã Chambers, (exc^d^) Thomã Harbottle, et Thomam Layburne—for Quakers & refusers to come to Church.

Marcum Sanders—exc^d^ for wilfully omitting the buryall of his Child according to the Rites & ceremonyes of the Church.

1665. Sep. 7. Thomã Laburne et eius ux̃—for Quakers.

Ebechester. 1665. Sep. 8. Isabellã ux̃ Johannis Johnson, et Mariã ux̃ Cuthbũ Atkinson—ex̃ for Quakers & excoïcate ꝑsons in y^e^ primary visitation:—ex̃.

1662. Nov. 4 ("Ebchester"). Isabellã ux̃ Johis Johnson—for a Quaker.

Mariã ux̃em Cuthbũ Atkinson, poiœ de Ebchester—for a Quaker.

[2] In 1669, the Bishop reports: "Att Gateshead. 3 viz., Samuel London, Richard Stockton and John Airy who att their houses entertaine some Conventicles."

MEDDOMSLEY. 1662. Nov. 4. Thomã Baker et Constantiã eius uxr, Henricũ Baker geñ, Thomã Hopp et Janã eius uxr, Johem Hunter et Marī eius uxr, Elizabetham Malin, Gulielmũ Mayre et Eliz: eius uxr, Robtũ Hunter et Aliciã eius uxr—presented for refuseing to come to Church being tearmed & called by the names of Quakers:—exc.

Cuthbertũ Hunter the like & keeping his children unbaptised.

1655. Sep. 8. Thomã Blakiston et Constanciã eius uxr, Henricũ Baker, Thomã Hopper, Margaretã Hopper, Robertũm Hunter et Ellinam eius uxorem, Katherinã Hopper Spinster, Johem Malum et eius ꝑtenꝰ uxr, Cuthbertum Lighton, Mariã Lighton, Willmũ Mayre et Mariã eius uxr, Johem Hunter et Mariã eius uxr et Elizabethã Malũ—for quakers & exc. ꝑsons:—all exr.

G. LYON TURNER.

To be continued.

A Paper of Denial

May y^e 6^th^ 1709.

Whereas I being very Drunk with Wine on y^e 26 of April last past & went into y^e mint to see a Pewterer of my acquaintance y^t had lately come there it's reported y^t I should both Curse & Swear very much y^e which I do not remember but knowing too well heretofore when I have been in y^t beastly Condition y^t I have been subject to those Capital crimes which oblidgeth mee to believe y^e Truth of this report which I am heartily Sorrow for in y^e 1^st^ place for abusing my Creator in vsing y^e Creature & next in Causing A reproach on y^e people Called Quakers by such a shamefull & Scandalous life of which maketh mee no otherwise than a Scandel to y^e profession of y^e Truth which I profess, Now this is to satisfie all those to whose hands this may come, y^t this Evil practise Committed on y^e 26 abovementioned with too many of y^e like nature heretofore I have been guilty off. That Several Friends on divers Times have visited mee by way of Condemning such vile practices also they have given me wholsome advice y^t I might be reclaimed Which Christian usage & y^e repeated favours of Christ are y^e true Motives of this My acknowledgment judging & condemning all Such Evil practises, hopeing through y^e mercy's of Jesus to refrain from grieving God or his people any more.

JOHN KIRTON.

[Endorsement] J^no^ Kirton's Paper.

From MSS. belonging to Southwark M.M., preserved at Peckham Meeting House, South London.

"The Old National Road"

THE following, by William Bayard Hale, appears in the *Century Magazine* for December, 1911 :—

". . . Bless me! it did not remain for this generation to build good roads even in America. Has everybody forgotten that splendid highway which, before the day of the locomotive, the Government at Washington threw across the Alleghanies and pushed to the Mississippi—forgotten the romance and history that flowed over it—forgotten the surge of that fulfilling tide of civilisation which, after the Revolution, found its outlet to the imperial West past the milestones that stretched—and stretch today from Cumberland on the Potomac to St. Louis on the Father of Waters? Some of us have not forgotten. . . .

"During one period of each year in particular the capacity of the National Road seemed tried to its limits by processions of family carriages of the type possessed by every well-to-do Western family. They were filled with Quakers coming to Yearly Meeting [at Richmond, Ind.], some from the region of Spiceland and Dublin, more from Wilmington and Cincinnati, Spring Valley, and Waynesville. Once each year, at the mellow season of late autumn, when the harvests had been safely gathered and the men were free for a fortnight, filling our little city with their soberly garbed figures, and filling the great Yearly Meeting-house—as big as the Metropolitan Opera House—morning, afternoon and nights, with throngs which came and sat and departed in a silence and composure impossible to believe. There may have been for an hour, in the vast barn of a place, no stir save the lazy buzzing of a fly high up against a window, or the gentle nodding of the oak (calculated to be one thousand years old) seen through the unpainted glass, when Esther Frame, or Robert Douglas, or some other celebrated Friend, would rise and break forth in a rhapsody of spiritual exaltation. There would be no movement when the high voice, sustained to the end like a chant, without an amen, died away; none

until presently the Friend 'at the head of the meeting' extended his hand to his nearest neighbor, and the meeting took a deep breath and 'rose' . . .

"The National Road was really built, according to the settled belief of my grand-mother, Ann Harlan, in order to enable the Friends of Clinton County, Ohio, to come to Yearly Meeting at Richmond. To be sure the histories talk of other purposes . . . my grandmother takes no stock in such talk. She understands thoroughly that that rough but God-fearing man, Andrew Jackson, understood the needs of the Friends who had come up from North Carolina in the early years of the nineteenth century—had carved out of the wilderness the opulent farms and built the goodly towns of the Little Miami and Whitewater valleys and established their religious capital at Richmond. She had always been thankful to Andrew Jackson, as she was to Providence, for all such things as it is the duty of Providence and Presidents to provide for the righteous, and she travels the National Pike back and forth every year (she has made the journey more than seventy times) to Whitewater Yearly Meeting with an undisturbed conscience of her own, and a tranquil trust in the goodness of all men and of the workings of all God's world."

The writer's kindly, humorous picture of his Grandmother, Ann Harlan, should be read in full by every lover of Quakerism; it is too long to copy here. Her earliest trips to Yearly Meeting had been on horseback. The writer has been absent from home for years and as he speaks of it being Yearly Meeting time the evening of his return, a new light flashes over "Linden Hill" and there arrives:

"A panting, six-cylinder motor-car bringing Grandmother Harlan in huge automobile coat and goggles" to Yearly Meeting. They are an hour late for the Fourth-day evening meeting, because of an accident by the way, that sorely "tempted Eli" to depart from the yea, yea; nay, nay of the Quakers! At her grandson's evident surprise at this new mode of travel Grandmother Harlan placidly says (a new quotation to him)—"Thee knows, William, that the Good Book says the horse is a vain thing for safety."

Notices Relating to Friends in "The Gentleman's Magazine," 1731 to 1761

THE following Notices were extracted a number of years ago. A later examination of the Indexes to this "Monthly Intelligencer," with added knowledge of Friends of the eighteenth century, might produce further references, but we think that the principal ones have been noted below.

JOSEPH J. GREEN.

1731

DIED, 9 February, "Springet Pen, Esq.; at Dublin, grandson of Sir W^m Pen [*sic*] the famous Quaker" (p. 83).

DIED, 23 May, "Mr. William Aubery, Son-in-law to the late William Penn, Esq." (p. 220).

ESSAY, "Of Quakerism" [its tenets] (p. 481).

1732

DIED, 3 March, "The Wife of Walter Newberry, Merchant of Gracechurch-street, in the 33^d Year of her Age, of the Dropsy, for which from the Year 1728," etc. [account of the illness] (p. 678).

MARRIED, April, "The Son of Mr. Jefferies, a Quaker and Writing Master in Westminster, to a Daughter of Mr. Freeman, a Confectioner at St. Margaret's Hill, South[wark]" (p. 725).

DIED, 17 May, "Mr. Charles Burford, an eminent Quaker, at Wimbledon in Surrey" (p. 775).

MARRIED, September, "Dr. Vauks, a Physician of Darking in Surry, to a Daughter of Dr. Budgen" (p. 978).

MARRIED, September, "Wm. Penn, Esq., one of the Proprietors of Pensylvania, and Grandson of the late Sir Wm. Penn [*sic*]: to the Daughter of Mr. Alexander Forbes, Merchant of this City" (p. 1126).

LETTER from "Thy sincere Friend, Obadiah" to "Friend," re Brother Abinadab's Epistle. Quotations from Parson Smith and Robert Barclay (pp. 781, 782).

re Quakers (p. 846).

1733

DIED, 8 January, "Mr. Bendall, an eminent Quaker in the Minories, reputed worth 20,000*l.*" (p. 45).

MARRIED, May, "Mr. James Barclay, a Dutch Merchant, grandson to Robert Barclay, the famous Apologist, to Miss Sally, Daughter of Mr. John Freame, Banker, and Deputy Governor of the Lead Corporation" (p. 268).

MARRIED, June, "Thomas Hankey, Esq; 2nd Son to Sir Hen: Hankey, Knight, Alderman, and one of the Sheriffs of London, to a Daughter of Sir John Barnard, Kt. and Ald. of the same" (p. 326).

QUAKERS FLATTERED by High Church (p. 413).

ON QUAKER DRESS, by Ephraim Plain (p. 30).

1734

DIED, 5 October, "Sir Wm Ogborne, Master-Carpenter to the Office of Ordnance, Justice of the Peace, Col. of a Reg. of the Militia of the Tower Hamlets, an Elder Brother of the Trinity House, and Sheriff of London in 1726. He was bred a Quaker, but afterwards conform'd. He was knighted when the City carried up an Address to the late King, in relation to Gibraltar. He had an excellent Character" (p. 572).

7 December, Mary Harris, a Quaker, presents to her Majesty "two Caps of uncommon fineness for the Princess of Orange, as part of her Child-bed Linnen, with Verses in Needle-work on them," etc., etc. ½ column (p. 702).

1735

MARRIED, in April, "Mr. Wyat, a noted Quaker at Ware, Hertfordshire, to Miss Proctor, who the Day before stood Godmother to him at his Baptism" (p. 218).

DIED, 2 May, "James Wilson, at Kendal, Lancashire, aged 100" (p. 276).

DIED, 4 August, "Mr. John Ecclestone, a Quaker, and many years a Director of the East India Company" (p. 500).

POEM, "On the noted and celebrated Quaker Mrs. [May] Drummond. By a young Lady," beginning "Hail happy virgin of celestial race,"[1] 24 lines (p. 555).

1736

DIED, 16 April, "Mr. And[rew] Pitt, at Hampstead of a Gout Fit in his Stomach. He was the Person who waited on the Prince (See Occ. Sunday 4 April, 1736 p. 229). Mr. Voltaire, in his *Letters concerning the English Nation*, says, 'He was one of the most eminent Quakers in England, who after having traded 30 Years, had the Wisdom to prescribe Limits to his Fortune and his Desires, and settled in a little solitude at Hampstead. He was of a hale ruddy Complexion, and had never been afflicted with Sickness, because he had always been insensible to Passions, and a perfect Stranger to Intemperance,' and some of our News Papers add,—He inherited many Virtues, and wanted every Vice" (p. 232).

MARRIED, 1 September, "Mr. Dickenson, a Quaker of Bristol, Married to Miss Bernard of Fanchurch-street, worth 6,000 l." (p. 552).

4th April, "Mr. Andrew Pitt, an Eminent Quaker, &c., waited on the Pr. of Wales, to Sollicit his Favour in Relation to the Quakers Tythe Bill, whom his Royal H. answer'd to this Effect,—'As I am a Friend to Liberty in General, and to Toleration in particular, I wish you may meet with all proper Favour,' etc. To which A. Pitt agreeably replied" (p. 229).

MARRIED, 13 December, "W^m Penn, Esq. to Miss Vaux" (p. 748).

SUFFERINGS OF QUAKERS (pp. 265, 266, 268-270).

TYTHE BILL (pp. 400-403, 691-718).

1737

DIED, 10 February, "Mr. Hackney, a Quaker and Scarlet Dyer in Old Street, immensely rich" (p. 124).

LONG LETTER on the "Prosecutions of Quakers and the Original of Tythes" addressed to "Friend Urban" and signed "Thy Friend Jonathan ———" (pp. 154-156).

MARRIED, 25 August, "Mr. Vandewall to Miss Ingram, at the Bull and Mouth Meeting" (p. 514).

[1] This poem appears in full in THE JOURNAL, iv. 112.

1738

MARRIED, 10 March, "Mr. Dav[id] Barclay, Merchant, Grandson of the famous Apologist,—to Miss Pardo of Adderbury, Oxfordshire" (p. 164).

DIED, 19 June, "Mrs. Cox (Wife of Mr. Cox, formerly a Grocer in Aldersgate-street): she was a Quaker, and Mother of the present Countess of Peterborough, and Viscountess Preston" (p. 324).

DIED, 21 August, "Lady of Sir John Barnard, Lord Mayor" (p. 436).

QUAKERS BILL, "Friend Edmund Gurney, Friend William Williamson, John Moor, Daniel Vandewall, and others" named as signatories to the Yearly Meeting circular epistles (p 139).

1739

MARRIED, [5 April] "Mr. Burdon, an eminent Quaker, Tobacconist, marry'd to Miss Nainby, a celebrated Beauty of that Persuasion, worth 10,000 l." (p. 216).

DIED, 13 May, "Mr. Tho. Cox, a Quaker, formerly Grocer in Aldersgate street. His fortune, which is very considerable, is divided among his 3 children, viz., his Son, a Sugar Merchant, and his 2 Daughters, the Countess of Peterborough, and the Lady Dowager Preston" (p. 272).

MARRIED, 13 July, "Mr. Dimsdale, a Quaker Surgeon, to a Daughter of Nath. Brassey, Esq., Member for Hertford" (p. 383).

DIED, 16 August, "Jacob Bell, Esq.; in Grosvenor-street, worth 4,000 l. per Annum" [Query whether a Friend] (p. 439).

MARRIED, 2 November, "Mr. Sadcoal, an eminent Linnen-Draper and Quaker, married to Miss Lee, with a plentiful Fortune" (p. 605).

CONDEMNED TO DEATH at the Old Bailey, 20 July, Francis Trumball, a Quaker, "for ye Highway" (p. 382).

1740

DIED, 24 May, "Mr. Hill, a Quaker W. India Merchant" (p. 262).

DIED, 25 May, "Mr. Alex[ander] Forbes, London Merchant, of great Worth and Reputation" (p. 262).

MARRIED, 7 August, "Mr. Easton, an eminent Quaker, to Widow Hoop, with 4,000 l." (p. 412).

DIED, 7 October, "Mr. Jos[eph] Moore, an eminent Quaker, Merchant, at Greenwich, worth 30,000 l." (p. 525).

1741

DIED, 26 January, "Mr. John Gurney, of Norwich, a Quaker, eminent for his knowledge of Trade, good Temper, and great Abilities" (p. 50).

DIED, 21 April, "Mr. Simmes, a Quaker, worth 20,000 l." (p. 221).

1742

BIRTH, "The Lady of Richard Mead, Esq., eldest son of Dr. Mead, of a daughter" (p. 602).

1743

MARRIED, 6 September, "Mr. Baily of Colchester, to Miss Mary Vandewall, with 4,000 l." (p. 498).

DIED, 27 September, "At Edinburgh, William Millar, the Quaker, aged 81, who by renting a Garden of a few Acres and selling Ale (call'd the Quakers Ale) acquired a Fortune of 5,000 l." (p. 553).

1744

MARRIED, 5 January, "Mr. Peregrine Bowen of Bristol, one of the People call'd Quakers, to Miss Nicholls of Queenhithe, with 10,000 l." (p. 52).

DIED, 16 January, "Edw: Haistwell, Esq., a Director of the SS. Company" (p. 53).

DIED, 31 May, "Mr. Edw: Gregory of Bristol, one of the People call'd Quakers" (p. 338).

ADDRESS OF QUAKERS TO KING GEORGE II. dated 9 March, 1743. Full text and answer (p. 166).

ADDRESS OF MERCHANTS OF THE CITY OF LONDON TO KING GEORGE II. full list of names. Include John Furly, Jonathan Gurnell, John and Salem Owen, and John Wilmer (pp. 162, 163).

1745

MARRIED, 22 November, "Mr. Samuel Vandewall, an eminent merchant, was married to the relict of Mr. Harris Neate, a West India merchant of London" (p. 51).

DIED, 8 January, "Mr. Bell, merchant of London, a quaker" (p. 52).

DIED, 6 JULY, "Mr. George Depledge, an eminent preacher among the Quakers in Norwich. He was a man of good sense, attended with a remarkable cheerfulness of temper" (p. 388).

DIED, 16 July, "At Holbeach in Lincolnshire, Mr. Sam Trotheringham, one of the people call'd Quakers, but no bigot, a man of considerable fortune, and eminent for his learning in general, as well as mathematicks, more particularly Algebra, and the doctrine of fluxions, and chances (tho' no gamester): he was the first man in England who invented a clock with two minute hands; one shewing the true time, and the other the apparent time at all seasons of the year, according to the eccentricity of the earth's orbit, and obliquity of the ecliptick, as settled by Dr. Flamsteed; which was made by Mr. John Berridge late of Boston, now of London; he was affable, and charitable, of an engaging conversation, and courteous behaviour to people of all persuasions; and is accordingly lamented by his acquaintance" (p. 388).

DIED, 27 September, "John Freame, aged 80, formerly an eminent banker" (p. 558).

QUAKERS AND SOLDIERS, "The quakers sent down 10,000 woollen wastecoats to keep them [the soldiers] warm" (p. 614).

1746

DIED, 28 October, "John Penn, Esq; son of the famous master William Penn, Lord Proprietor of Pensylvania; he bore a very good character" (p. 612).

QUAKERS ADDRESS KING GEORGE II. Address dated 12 May, 1745 (p. 306).

1747

DIED, 27 March, "Robert Barclay, of Ury, Scotland, Esq; son of the famous apologist for the Quakers, aged 75" (p. 199).

DIED, 3 April, "Alex. Parker, attorney at law, and deputy clerk of the errors in the exchequer chamber" [Query whether a Friend] (p. 199).

BIRTH, 5 June, "Wife of Rich. Penn. Esq; a proprietor of Pensilvania, deliver'd of a son" (p. 296).

MARRIED, 9 Novr: "At the Quakers meeting. Mr. Stamper Bland, banker of Lombard-street, to Miss Sally Morgan of Stratford, [with] 6,000 l." (p. 544).

"A PRIVATE LETTER sent from one Quaker to another. 'Friend John, I desire thee to be so kind to go to one of those sinful men, in the flesh, called an attorney, and let him take out an instrument with a seal fixed thereunto, by means whereof we may seize the outward tabernacle of George Green, and bring him before the lamb-skin men at Westminster, and teach him to do, as he would be done by: And so I rest thy friend in the light R. G.'" (p. 170).

ADDRESS, "Dublin, Sept. 29. The people call'd Quakers waited on the lord lieutenant with an Address of congratulation, which was spoken by John Barclay, and were graciously received" (p. 496).

1748

DIED, 19 February, "Nat. Kill, a wealthy Quaker, at his seat at Stapleton, near Bristol" (p. 92).

BASTARDY, "A man and woman, quakers, walk'd thro' the streets of Bristol, Gloucester, Oxford, at separate times, cloth'd in hair sack cloth, repeating something as they pass'd along, doing penance for a bastard child" (p. 571).

1749

QUAKER'S LETTER, "Thy constant Reader and Friend A. D.[2] Shropshire, 20th 4 mo, called June 1749" writes to "loving Friend Sylvanus Urban" disproving above letter from one Quaker to another *re* George Green, and also informing him that the Quakers alluded to in the bastardy case "are not in unity with the people call'd Quakers, nor were owned as such where they came." (p. 269).

1750

MARRIED, 31 May, 1750, "Fra Lawton, of Ealing, Esq., to Miss Gurnell of Hammersmith" [Query whether Miss G. was a Quaker] (p. 284).

[2] "A.D." probably Abiah Darby, of Coalbrookdale, Salop (1716-1794). See THE JOURNAL, x.

MARRIED, 14 June, "At the Quakers meeting, Mr. Capel Hanbury, Virginia merchant, in Tower Street, to Miss Molly Lunn of Threadneedle street" (p. 284).

POEM, "To M.P.[3] a Native of Ireland, now in England, visiting the Meetings of her Friends, the Quakers." "In thee, bright maid! accomplish'd we behold," etc. 46 lines. Signed "Oxfordsh. Jan. 10, Philanthropos." "[We hear that the stature of the maiden is as remarkable as her accomplishments, being near 6 feat.]" (p. 86).

1751

DIED, 21 April, "Mr. Tho. Blagdon, attorney and deputy chamberlain of Bristol" (p, 236).

DIED, 8 June, "Mr. John Barclay, quaker, son of the apologist" (p. 284).

MARRIED, 22 August, "Hon. Tho. Penn (one of the 2 proprietors of Pensylvania) was married to Lady Julia Fermor, youngest daughter to the E. of Pomfret" (p. 427).

DIED, 15 December, "John Doubleday, Esq., at his seat at alnwick abbey, Northumberland, aged 90" (p. 572).

DIED, 16 November, "Mr. Geo. Graham, clock and watchmaker, at his house in Fleet-street" long account, 1¼ columns (pp. 523, 524).

1752

DIED, "Mr. Benj. Robins, an eminent engineer, who went to India, in the service of the E. India Company; also his deputy" (p. 92).

DIED, 16 May, "Mr. Tho. Plumstead, a wealthy quaker, and N. England and W. India merchant" (p. 241).

BIRTH, 28 June. "Lady Juliana Penn, consort of Tho. Penn, Fsq; proprietor of Pennsylvania, of a son" (p. 288).

DIED, "Mr. Wm. [should be Jonathan junior] Gurnell, in the Old Jewry, who left 500 l. to the charity school of Ealing, near Brentford" (p. 289).

[3] "M.P." was, doubtless, Mary Peisley, *aft.* Neale (1717-1759). Her visit to England extended from Seventh Month, 1748, to Ninth Month, 1750, so that this poem must have been written in Eleventh Month (Jan.), 1749/50. Copies of the verses are in D. See *Life of Samuel and Mary Neale*, 1845.

MARRIAGE, 14 September, "At the Quakers' meeting in Gracechurch-street, Mr. Wm. Thomas of Maryland, merchant, to Miss Wynne [Wyan],. of Cheapside" (p. 432).

1753

DIED, 9 January, "Theodore Ecclestone, of Mortlake, Esq." (p. 51).

DIED, 3 February, "Mr. Wm. Maud, a wealthy merchant of Sunderland, went from his house on the 20th past, upon business, which having executed, he mounted his horse at 7 at night, in good health, to return home; but has not been seen or heard of. His horse, with saddle and bridle, was found within 300 yards of the place where he was last seen. Hedges, ponds, wells, ballast hills and sea banks, have been examined, nay, the River Tyne has been swept for a mile to no purpose, as it is fear'd he is murdered, several suspicious vagabonds have been taken up on the occasion and committed to goal" (p. 98).[4]

DIED, March 1st, "Jasper Weston, Esq., merchant in Thames street" [Query whether a Quaker] (p. 148).

DIED, 28 March, "Mrs. Mary Collinson wife of Mr. Peter Collinson, F.R.S., and S.A.S. By her acquaintance she is as unaffectedly as deservedly lamented; and those whose happiness it was to be united to her by the stronger, though more tender ties of affinity and friendship, now pay the genuine tears of affection to her dear and most valuable memory; with a pious resignation she submitted to the will of the great author of her being, happy in that calm serenity which arises from a firm assurance of approaching felicity, and is the inseparable attendant of a life of exemplary virtue" (p. 200).

DIED, 28 March, "Sir Wm Cann, Bart., town clerk of Bristol" (p. 200).

[4] This narrative also appears in *Local Records*, by John Sykes, 1833, i. 204, under date 1753, Jan. 24, with the following addition: "His disconsolate widow offered a reward of 50 guineas, his majesty also offered the like sum, and the honourable Henry Vane and George Bowes, esq., offered a reward of 50 guineas for the apprehension of the murderer or murderers. March 22d. Mr. Maud's body was found by a country boy in a runner of water near Boldon, not far from the roadside from Cleadon. The coroner's inquest sat upon the body the next day and brought in a verdict of wilful murder by persons to them unknown."

BIRTH, 19 April, "Lady Juliana Penn, wife of Mr. [Thomas] Penn, one of the Proprietors of Pensylvania, of a daughter" (p. 248).

DIED, 9 July, "Barnard Gurney, of Norfolk, Esq." [Query if a Quaker] (p. 344).

ADDRESS, "A female Quaker who was in the house, to see the King on the throne, began to hold forth as soon as his majesty was gone, against the vanity of dress, and preached for half an hour" (p. 292).

1754

DIED, "Dr. Richard Mead, F.R.S. aged 81" (p. 95); other accounts.

BIRTH, 15 July, "Lady of Capel Hanbury, Esq., of a daughter" (p. 340).

BIRTH, 17 July, "Lady of Tho. Penn, Esq., of a son" (p. 340).

DIED, 17 August, "Miss Jane Hanbury, daughter of Capel Hanbury, Esq." (p. 387).

1755

MARRIAGE, "W. Dodsham [Dodshon], of Durham, to Frances Paxton; being of the people called Quakers, the Lady made a learned discourse upon the occasion" (p. 186).

BIRTH, 17 JULY, "Lady of Thomas Penn, Esq., proprietor of Pensilvania, of a son" (p. 333).

BANK FAILURE, Tuesday, 4 March. "At Dublin all business was put to a stand occasioned by the failure of a bank kept there by the quakers, for 300,000 l. Mr. Brewer, their cashier, had embezzled 84,000 l. He was arrested and lodged at Mr. Sheriff Crampton's and 24,000 l. in bonds and other securities, were found in his house at Stony-Barton. . . .This caused an extraordinary run on all the other banks, and one more was obliged to stop payment" (p. 135).

1756

MARRIED, 16 February, "Mr. John Barclay to Miss [Susanna] Willett" (p. 91).

MARRIED, "Mr. Harford, merchant of Bristol to Miss Summers of Haverfordwest with 10,000 l." (p. 314).

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BIRTH, 22 July, "Lady Juliana Penn, of a daughter" (p. 361).

1757

MARRIED, "Osgood Hanbury, of London, Esq., to Miss Molly Lloyd, of Birmingham" (p. 46).

MARRIED, "Mr. Harford to Miss Holmes, 5,000 l." (p. 435).

DIED, Sept. 2, "Tho: Penn, Esq., son of the Hon. Tho. Penn, Esq., proprietor of Pensylvania" (p. 436).

1758

QUAKER BAPTIZED, 24 February, "Mrs. Dennington, a Quaker of 80 years of age at Harefield, in Middlesex, was baptized and admitted a member of the Church of England" (p. 141).

DIED, 22 June, "Mr. John Hanbury, merchant at Coggeshal in Essex, not more eminent for his diligence, punctuality, and success in trade, than truly amiable for the unaffected simplicity of his manners, the chearfulness of his disposition, and the integrity of his heart" (p. 293).

DIED, 1 July, John Freem, Esq., at Orset, Essex (p. 340).

DIED, 31 July, "Mrs. Jacob Hagen, sen., Hambro' merchant" (p. 396).

MARRIED, "Mr. Viger of the Strand, to Miss Clarke, 2,500 l." [Query whether Friends] (p. 94).

1759

DIED, 6 March, "Rich. Partridge, Esq., agent to Philadelphia, Rhode Island, Connecticut and East Jersey, for 30 years, in his 87th year" (p. 146).

DIED, 1 April, "Rich. Newman, a quaker of Cork, one of the greatest dealers in the woollen trade in the Kingdom" (p. 194).

MARRIED, 28 May, "Mr. M. Freeman, merchant of Bristol, to Miss Abby Freeman" (p. 292).

DIED, 3 September, "Mr. Elliot, merch[ant], Bucklersbury" (p. 442).

DIED, 4 September, "Dr. [Gideon] Wells, at Cotness, Yorkshire" (p. 497).

QUAKER ILLTREATED, 16 February, "One of the people called Quakers, in Gracechurch-street, open'd his

shop as usual on the fast day; on which the mob assembled, and broke his windows, but proper officers having shut up his shop, the mob dispersed" (p. 92).

1760

BIRTH, 23 January, "Lady Juliana Penn, of a son" (p. 102).

DIED, 24 February, "Mr. John Warner, merchant, near East Lane, Rotherhithe, in the 86th year of his age. A gentlemen eminent for his skill on the most curious articles of herb culture." Nearly a column devoted to an account of "his extensive garden of some acres, planted with a treble row of dwarf pears and apples, on each side of a long canal." He grew pines successfully, and exotic plants. He was the first who grew Burgundy grapes "in this century [? country]. . . . This gentleman was very happy in a strong healthy constitution, which was principally owing to his temperance and daily exercise in his garden," etc. (p. 153).

DIED, 17 March, "Mrs. Grace Penn, wife of John Penn, Esq." (p. 154).

DIED, 15 April, "Sir Nat. Mead, sergeant at law" (p. 203).

Died, 24 April, "Son of Tho: Penn, Esq., aged 13" (p. 203).

DIED, 15 May, "Mr. Wm. Pitt, brewer of Southwark, a preacher among the quakers" (p. 249).

DIED, 27 August, "Smart Lethieulier, Esq., at Aldersbroke, near Ilford, Essex." A column account of him by Peter Collinson, F.R.S. (p. 443).

DIED, 15 October, "Rob. Barclay, Esq., grandson of the famous apologist for the quakers" (p. 490).

1761

QUAKERS ON THE GERMAN WAR, 5 columns (pp. 13-15).

DIED, 20 February, "S[amuel] Vandewall, Esq., Lincoln's Inn fields" (p. 94).

BANKRUPT, April, "David Barclay, of Catcaton-street, insurer" (p. 190).

MARRIED, 11 June, "John Matthias Wagulin [Wegulin], Esq., to Miss Owen of Stockwell" (p. 284).

To be continued.

Pilgrims and Puritans as Persecutors

IT is not at all unusual both in America and England for writers and others to confuse the Pilgrims and Puritans of the New England Colonies. An example of this may be seen in Mabel Brailsford's recent excellent work, *Quaker Women, 1650-1690*, p. 94. Speaking of Mary Fisher's visit to Massachusetts, she says: "She . . tasted the first fruits of the persecution which was meted out to her fellow-believers, even to the extremes of mutilation and death, by those who were themselves the survivors of the *Mayflower*."

In that part of New England which is now known as Massachusetts, there were two distinct colonies, the New Plymouth Colony, and Massachusetts Bay. The former was settled by the Pilgrims who came over in the *Mayflower* (1620), and the latter, Massachusetts Bay, was settled by emigrants from England, who came in detachments, beginning with a band under John Endicott in 1628, followed by a larger number in 1629, and later by others, in quick succession, until, by 1640, twenty thousand colonists were in Massachusetts, most of them having been incited to seek homes in the wilderness by the persecution of Laud and his party. These colonists were not separatists, like the Pilgrims, but were Puritans who wished to purify the Church of England of those beliefs and practices which seemed to them "Popish" or undesirable. Their purpose was to establish a state founded on the Church as they conceived it. Church and State were to be inextricably interwoven. It is impossible to understand the history of the Colony of Massachusetts Bay unless this fact is kept in mind. It explains many things which otherwise seem inexplicable or sometimes strangely vindictive. These Puritans never believed in tolerance, or in religious liberty except for themselves. As early

as 1635, they expelled Roger Williams, and in 1638 John Wheelwright and Anne Hutchinson, on account of their religious views and practices..

The Pilgrims of New Plymouth, on the contrary, were themselves separatists, and during the early years of the Colony there is no reason to believe that they persecuted anyone. Apparently the earliest law restricting religious liberty is dated June 12, 1650; it forbids persons "meeting on the Lord's Day from house to house." Under this law a certain Obadiah Holmes and eight others, including some women, were "presented" October 2nd, 1650. There is no record of what was done to them. Another early "presentment" was that of Arthur Howland who was charged with "not frequenting the publicke assemblyes on the Lord's daies." On September 2nd, 1656, the Governor and Magistrates of Massachusetts Bay wrote a letter to the Commissioners of the United Colonies of New England in which they advise, "some generall rules may be alsoe comended to each Generall court to prevent the coming in amongst vs from foraigne places such Notorious heretiques as quakers, Ranters," etc.[1] A copy of this letter was also sent to Rhode Island, where, doubtless, it received little attention. It was after this letter that the authorities of the Plymouth Colony prescribed the penalties and instituted the persecutions of the Quakers in Plymouth. The first law appears to have been passed June 3rd, 1657, and the persecution to have ceased in 1661. The various penalties inflicted were disfranchisement, banishment, committing to the House of Correction, the stocks or cage, seizing of books and property, fines, and whipping, but in no case, so far as discovered, was there mutilation or death. Nor is there any reason to think that death was ever contemplated. In 1657, William Bradford and John Alden, of the original Pilgrims, were still living, but whether the former had any hand in the special law against the Quakers does not appear. Bradford died in 1657, so it is not likely that he had. John Alden, however, cannot be accquitted of a "fall from grace." At least his name is signed to some of the restrictive legislation.

[1] *Records of New Plymouth*. ii., 162, 174; x., 156.

It is needless to go further into details as all important ones are given in Rufus M. Jones's *Quakers in the American Colonies*, chapters ii. to v., where the whole subject is admirably treated, though the distinction between Pilgrims and Puritans is taken for granted.

In Massachusetts Bay, as the records show, nothing was too harsh or severe if it would keep the hated Quakers away or drive out of the Colony those who were already there. This feeling culminated in the hanging of the four Quakers on Boston Common in 1659-1660. There seems no doubt that in both Colonies the persecutions were almost wholly the work of the ministers and magistrates, not of the people at large, many of whom sympathised with the sufferers.

The change in sentiment in the Plymouth Colony was due to several causes: the death of most of the early Pilgrims; the great increase in population in Massachusetts Bay which brought the inhabitants of the two Colonies nearer together; the natural influence which a powerful neighbor would exert; and, above all, the formation in 1643 of the federal union of the four Colonies of Massachusetts Bay, Plymouth, Connecticut, and New Haven, and hence the overwhelming Puritan influence. It will be noticed that the earliest laws abridging religious liberty in Plymouth were passed in 1650-1651, thirty years after the landing of the Pilgrims, and the first law against the Quakers was in 1657, or thirty-seven years after the arrival of the *Mayflower*. It is, therefore, incorrect to speak of the "survivors of the *Mayflower*" meting out "the extremes of mutilation and death," when neither can be laid to their charge. One can but deeply regret that the charge of persecution cannot be evaded by their successors.

ALLEN C. THOMAS.

Haverford, Pennsylvania.

Note.—This subject was discussed in 1866, 1867 in the columns of *The* (London) *Friend*, New Series, vols, vi., 236; vii., 17, 166; and in the *Friends' Review*, vol. xx., 83, 498, 517. This discussion was occassioned by a lecture delivered by Benjamin Scott (*The Pilgrim Fathers neither Puritans nor Persecutors*, a Lecture delivered at the Friends' Institute, London, on the 18th of January, 1866, by Benjamin Scott, F.R.S.A., Chamberlain of the City of London, London, 1866). It must be acknowledged that the lecturer claimed somewhat overmuch, while his objectors allowed him too little.

Friends and Current Literature

Most of the Friends' books published by Headley Brothers, London, may be obtained through Friends' Book and Tract Committee, 144 East Twentieth Street, New York, N.Y.

IT is not often that recorders of history can obtain a statement of an eyewitness written seventy-three years after the event, but the *Bulletin of F.H.S. of Philadelphia*, of Eleventh Month last (vol. vi. no. 3) has succeeded in presenting its readers with such a statement, by Charles F. Coffin, of Henry Clay's visit to Indiana Y.M. in 1842.

Other interesting items appear in the same number; principal among them being the first portion of the Journal of the Travels of David E. Knowles (1801-1848) among the Cherokee Indians.

Our Missions, the organ of the Friends' Foreign Mission Association, (15, Devonshire Street, London, E.C. edited by Raymond Whitwell, M.A.) begins to run as a monthly magazine with the New Year at one penny a number. This change is partly due to the semi-centennial celebration of the Association to take place this year.

A new edition of Georgina King Lewis's *George Fox* has reached us from the Friends' Tract Association. It was the first published of the Series "Friends Ancient and Modern" (London: Headley, 6¾ by 5½, pp. 40, three illustrations, one penny). Can also be obtained from Friends' Book and Tract Committee, 144 E. 20th St, New York City. This is the fourth edition, completing an issue of 25,000 copies.

* Robert Muschamp, of Radcliffe, has drawn attention to vol. ii. of the *History and Traditions of Ravenstonedale*, by Rev. W. Nicholls, recently published (London: Simpkin, 7½ by 5, pp. 184). Chapter xi. is occupied with (A) notes on "The Friends' Register," (B) "Features of Their Entrance into the Dale," and (C) "Their Persecution." At the opening paragraph we are told that "George Fox did not enter the Dale," but this is contradicted a few pages on, as a result of communication with R. Muschamp, who quotes *F.P.T.* Earlier enquiries of some Friend with local knowledge would have saved the author from various misstatements and provided more interesting material.

* Another volume from the pen of Anne Hollingsworth Wharton, a Friend of Philadelphia, has made its appearance—*English Ancestral Homes of Noted Americans* (Phila: Lippincott, 7¾ by 5¼, pp. 312, 28 illustrations, $2.00 or 8s. 6d. net). Chapter vii. is entitled "A Penn Pilgrimage." In the Preface is a kindly acknowledgment of help from the Friends' Librarian at Devonshire House, "in whose rooms some of these pages were written."

* = not in D.

Friends and the Inner Light is the title of a pamphlet written by A. Neave Brayshaw (London : Headley, 16pp. 1d.) It is an enlargement of an article which appeared in "Friends' Fellowship Papers" in September last.

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* There are several illustrations in *Among the Canadian Alps*, by Lawrence J. Burpee,[1] from photographs taken by Mary M. Vaux (now Mrs. Charles D. Walcott, of Washington, D.C.), George Vaux, Jr., and the late William S. Vaux, of Philadelphia.

The Ploughshare, A Quaker Organ of Social Reconstruction has appeared in another form, as a monthly magazine (London : Oakley House, Bloomsbury Street, W.C., 9¾ by 7¼, pp. 36, 6d. or 6s. a year, post free). One illustration has been specially drawn by Joseph E. Southall—"John Ball [d. 1381], Pioneer of the Fellowship of Men." The printers, Newnham, Cowell & Gripper, are to be congratulated on the excellence of their work.

The Venturer is the name of a new periodical, with the sub-title "A Monthly Journal of Christian Thought and Practice" (London : Headley; and New York : Association Press, 9¾ by 7¼, pp. 32, 3d. or 3s. 6d. a year, post free). The first issue appeared last October.

The latest book by H. Douglas C. Pepler, a Friend of Croydon, is *The Devil's Devices or Control versus Service*, with woodcuts by Eric Gill (London : Hampshire House Workshops, Hammersmith, 7½ by 5, pp. 123, 2s. 6d. net)..

Ernest Dodgshun, B.A., has written a very valuable *Study Handbook on History and Problems relating to the War* (London : National Adult School Union, 1, Central Buildings, Westminster, 7¼ by 4¾, pp. 104).

Photographs have been taken of two groups of Friends in camp at Jordans, preparing for service under the War Victims' Committee or the Ambulance Unit, and may be obtained from Mr. S. J. Muir, Photographer, Gerrard's Cross, Bucks.

From the records of Cumberland Quarter Sessions, printed in the *Carlisle Journal*, 31 Dec. 1915 :

"1703, 7th April.—This is to certify to all whom it may concern that the people called Quakers did at this Cort p̄sent that they had a meeting house at Allonby, in this county, and desired y^t the same house might be recorded in this Cort, w^ch according to the direction of the said Act of Parliament is so recorded.

"4th October, 1704.—Ordered that John Scott's house at Ouse Bridge be recorded as a meeting place for the people called Quakers.

"1698, 9th April.—These are to certify that att the request of certaine people called Quakers, and by the p̄sentment of this Court, psuant to the late Act of Parliament, hathe ordered one house at Kirkbride lately built there upon a certaine picce or parcel of ground by Arthur Skelton

[1] London and New York : John Lane, 9¼ by 6, pp. 239.

and others purchased for that purpose, to be recorded for a meeting house for their religious worshipp. Dat die anno. . . . A House in the parish of Caldbeck lately built there for that purpose be recorded for a meeting house for their religious worshipp. Dat die anno.

"These meeting-houses are still in existence, although I believe there are now no congregations. The Arthur Skelton, who was the builder at Kirkbride, lived at what is now Angerton Farm, his family having occupied the tenement since the dissolution of the monastery. He was, I think, a brother-in-law of Thomas Stordy, of Moorhouse, who died in prison for his faith. The meeting-house at Kirkbride, surrounded with trees, consists of a meeting-house and a stable where the horses of the worshippers could be stabled. There is also a graveyard, but no stones mark the names of the dead, and there is a melancholy and neglect about the place which would have grieved the hearts of these silent sleepers to think that the Society in that village had ceased to exist."

Printed reports of anniversary celebrations often contain valuable records of regional history, which it is important to preserve. Such are those relating to the Friends Meetings at Third Haven, Md., 1884; Brick, Md., 1902; Arch Street, Philadelphia, 1904; Old Kennet, Pa., 1911; Concord Monthly Meeting, Pa., 1911; New England Yearly Meeting, 1911; Haddonfield, N.J., 1913; London Grove, Pa., 1914.

The latest is the *Two Hundredth Anniversary of the Establishment of the Friends Meeting at New Garden, Chester County, Pennsylvania*, celebrated 18th of Ninth Month, 1915, presented to D. Both branches of Friends took active part in the proceedings; the chairman of the Committee of Arrangements was Ezra Webster, Toughkenamon, Pa. This volume of ninety pages is dedicated "To John Miller in whose home New Garden Meeting was held for three years prior to the building of the house at New Garden in 1715." There is an "Historical Sketch" by Sarah Moore Cooper, an address by Francis R. Taylor on "The Promise of the Early Friends," "Scraps of Family History" by Augustus Brosius, "Our Opportunities and Responsibilities" by J. Barnard Walton, "Personal References and Incidents," by Truman Cooper, poetical pieces, etc. It is to be regretted that F. R. Taylor did not acquaint himself more fully with the position and composition of early Quakerism before making his address, as many of his statements are misleading. He confesses that his memory is "not very keen that far back" (!). He belittles the organisation of the early day. "From 1650 to 1737 [the date of the introduction of a definite membership] the Society was not a compact or orderly or systematic body, with regular meetings held at regular intervals, with regular queries to answer . . . but composed of very common ordinary people," but a little later he mentions several early *queries*, speaks of a small minority of the *membership* and tells us that George Fox "established *monthly* meetings"! "Things became very complicated and very disorderly. The work of the church devolved almost entirely upon the ministers," but how about

Ellis Hookes and Richard Richardson (Recording Clerks), Thomas Ellwood, Gerard Roberts, and other prominent Friends, who, so far as we know, were not preachers? and how about the clever management of the funds under the care of Margaret Fell? and the careful collection of records of sufferings? and the recording of births, marriages, deaths and burials, the result of which is to-day the marvel of the antiquary?—"complicated," if you will, but *not* "dis-orderly." William Meade and William Penn, "speaking from the top of a barrel, in one of the streets of London . . . were disturbing the peace and promoting disorder"! The first Friends went to London "with great trepidation." For "Launceston Castle," read Lancaster Castle, or rather, Lancaster and Scarborough.

Our friend, Dr. Isaac Sharpless, of Haverford College, Pa., has written on *The American College* in the series "The American Books," published by Doubleday, Page and Company of New York ($7\frac{1}{4}$ by $4\frac{3}{4}$, pp. 221, 60 cents net). The book contains an informing survey of the history of the nine Colonial colleges—Harvard, Mass.; William and Mary, Va.; Yale, Conn.; Princeton, N.J.; University of Pennsylvania; Columbia, N.Y.; Brown, R.I.; Rutgers, N.J.; Dartmouth, N.H.

The course of lectures delivered at Woodbrooke in August, 1915, has been issued in a volume from the Oxford University Press, under the title *The Unity of Western Civilisation*, arranged and edited by F. S. Marvin ($9\frac{1}{4}$ by $5\frac{3}{4}$, pp. 314, 7s. 6d. net).

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* In the *English Historical Review* for January, there is some valuable Quaker matter, thus described in "The Standard," of January 19:

Another contribution which is strongly reminiscent of the present day is the letter book of a Quaker merchant, Robert Plumstead, of Gracechurch-street, comprising letters written to his correspondents in Philadelphia during the years 1756-8. This time includes the opening period of the Seven Years' War. Our trading ships were seized by French privateers, so that insurance ran up exceeding high, "despite the great care taken to protect our trade." A National Government was formed and failed, and "all Europe seems in a ferment." But a greater question than trade difficulties was the one whether Quaker merchants should ship arms and ammunition to America, and could Pennsylvania Quakers continue to sit in the Assembly once the Colony was at war? Eventually they withdrew (urged to this course by a special deputation from London), since "in time of war it was impossible for Quakers to retain political authority without surrendering their distinctive principles." Thus in 1756 the Quaker *régime* in Pennsylvania came to an end. Miss C. A. J. Skeel is the author of this pleasant sketch of the Society of Friends when its members were a considerable class, distinct in speech, thought and dress from their fellows.

Recent Accessions to D.

IN addition to the unstarred literature introduced under the heading "Friends and Current Literature," the following items have been added to D. during the last few months:

A Quaker's Visit to Hartford in the year 1676, edited by Frank D. Andrews, Vineland, N.J., 1914—refers to a visit by William Edmondson.

The Making of a Man, written under the direction of Richard Mott Jones, President of William Penn Charter School, Philadelphia, 1915.

A Quaker Diary in the Orient, by William C. Allen, San José, Cal., 1915.

Public General Acts, 4 and 5 Geo. V., 1914.

A Calendar of the People called Quakers, arranged by Horace Mather Lippincott, Philadelphia, 1916. Some of the pictures appear also in *The Portraiture of Quakers*, by the same compiler (also in D.).

Two curious coloured prints: (1) entitled *Benefits of a Plentiful Harvest*, 20 by 8, representing a cleric seated in the centre, with a Quaker kneeling on one side holding bags of corn, with other figures representing on one side sufferers from the high price of corn, and on the other, persons benefiting therefrom. "C. W. fecit." "Pub. Novemr 1st 1813, by W. N. Jones, nº 5, Negate Street." (2) Entitled *A Peep into the old rag Shop in Threadneedle Street*, 15 by 9¾—on the right, authorities of the Bank of England, and on the left, one or two Friends with onlookers—one Friend in charge. "Pubd by S. W. Fores, 50, Piccadilly, 28th Septr 1818."

Announcements of meetings at 15th Street, New York City, from Tenth Month, 1914, to Summer, 1915, in one volume, presented by the Monthly Meeting.

Cobbett's *Rural Rides*, 2 vols. in Everyman's Library—No "Quakers" in Index, but seventeen references found and noted.

Peace Episodes on the Niagara, Buffalo Historical Society Publications, vol. xviii., 1914, containing "The Quaker Mission among the Indians of New York State," by Joseph Elkinton—The date of George Fox's visit to America is ten years out.

Elizabeth Buffum Chace (1806-1899) *Her Life and its Environment*, Boston, Mass., 1914, 2 vols. "A study of reforms and of New England Life."—Slight references to many Friends. The tradition receives a further lease of life that George Fox was present at a marriage on Rhode Island in 1651!

Memoirs of Quaker Divide, by Darius B. Cook, Dexter, Iowa, 1914—the story of Friends' Meeting, Bear Creek, Ia., from 1853 to 1914.

Genealogical Notes of the Families of Hall, Featherstone, Wigham, Ottle, Watson, etc., by John Hall Shield, Burnlaw, Allendale, Northumberland—Typed copy for private circulation only.

Notes and Queries

ELLEN COCKAN AND THE PARASOL (xii. 6).—J. J. Green suggests that this should be Ellen Cockin, *née* Abraham, of Swarthmoor (wife of Richard Cockin, of Doncaster), who died in 1841, aged 83. (See *Annual Monitor*, 1842.)

The following, kindly written by W. F. Miller, makes it clear that the well-known Minister, Ellen Cockin, is intended. (Some accounts substitute umbrella for parasol.)

"I think there is no doubt that the Ellen *Cockan* of the anecdote was my grandmother, Ellen (Abraham) *Cockin*. She married my grandfather, Richard Cockin, in 1799. At the time of R. C.'s first marriage in 1780 [?] he is described as a glover, but at the date of his second marriage in 1799 as "breeches maker." (The late Charles Hoyland once told me that in his time at Ackworth School, early in the nineteenth century, the leather smallclothes in which the schoolboys were in those days dressed were popularly known as "Dicks," so named after Richard Cockin, who made them!)

"In 1806 R. C. writes in his Diary:—'Since writing the preceding observations relative to the declined state of my business, we have concluded to begin business in the drapery and hosiery line, my wife and sister [Ann Abraham] to have the management thereof and sister to be partner therein. In 1808 he writes: 'It is now two years since we engaged in that trade, which we find has answered beyond our expectations. . . . On our beginning business we had some reasoning as to the expediency of shutting up the shop on the meeting days on a week day which sometimes we did and at other times omitted, till through enfeebling reasoning we nearly gave it up. After some time our beloved friend Deborah Darby was here and what she said on the subject so tended to revive the subject with us that we again returned to the practice.'

"How long they continued the business I do not know, but both my grandfather and Great-Aunt Ann Abraham had retired on a competency many years before their decease at an advanced age."

THE UNDERGROUND RAILROAD.—The house of Annie Lawrence, a Minister of West Grove, Pa., who died last autumn, was one of those noted in the days of the "Underground Railroad," and the family still show various secret closets large enough to hold one or more runaway slaves. The house was built by Jacob Lindley.

LIFE OF JOHN BARTRAM, PIONEER AMERICAN BOTANIST.—I am engaged in the collection of material for a life of John Bartram, and shall be very glad to hear of any letters written by him between the years 1734-1778. Also any letters from William Bartram (son of the botanist), addressed to Dr. John Fothergill or Peter Collinson,

in reference to his father's death and place of burial.—CARLOTTA HERRING BROWNE, 9, Dorset Square, London, W.

[Miss Browne would be very glad to receive copies of any such MSS. which may be in the possession of Friends, or if the originals were sent to the Editor they could be seen by Miss Browne in the Reference Library.]

HISTORICAL ANNIVERSARIES (xii.)—The following has recently been added to D.: *The Two Hundredth Anniversary of the Settlement of Haddonfield, New Jersey*, celebrated October 18, 1913 (Phila: Franklin Printing Company, J. Linton Engle, 10¾ by 7¼, pp. 95, many illustrations, $1.00). Elizabeth Haddon, *aft.* Estaugh (1680-1762), was the Quaker foundress of the borough of Haddonfield, she having under religious concern emigrated from London, in 1701, in order to provide a home in the wilderness for travelling Ministers, on property belonging to her father.

LICENCE FOR MARRIAGE.—1660, Dec. 21, George Fell, of Swarthmore, co. Lancaster, Esq., Bachelor, aged about 22, son of Thomas Fell, late of same, dec'd, and Hannah Potter, of St. Saviour's, Southwark, co. Surrey, Widow, about 22, with consent of her father Edward Cooke, at St. Dunstan in the East, or St. Margaret's, Lothbury, London.

Col. J. L. CHESTER, *Allegations for Marriage Licences, issued from the Faculty Office of the Archbishop of Canterbury, at London, 1543 to 1869*, pub. Harleian Society, vol. xxiv., London, 1886, 48.

ELLA KENT BARNARD, of West Grove, Pa., sends the following, and adds, "This little story was told me lately by one of the family."

Just before the Battle of Brandywine, when the British troops were looting the Quaker homesteads in that neighborhood, the home of William Lamborn (son of emigrant—see Bicentennial of London Grove Meeting), was entered by a party of their men. Noticing the silver buckles on the slippers of the daughter an officer ordered her to take them off and give them to him. Her father hastily stepped in front of her and said "And I order her to do no such thing." The officer, drawing his sword, said he "would split him down if he said anything more." With both hands the old man threw wide his coat and answered "Split me down if thee dares." A senior officer now stepped up and said, "Let the old Quaker alone, I rather admire his grit."

THE CASTLE OF CHAMBORD (vii. 90, 151).—In this year [1792] our friend Robert Grubb went to France, whither he had before accompanied his wife and some other Friends on a religious visit to the few of our profession there. He now formed an acquaintance with Madame Roland and her husband, and received encouragement from them, from the Bishop of Blois, and some others, to make a purchase of lands with the view of establishing a school on an extensive plan. The place selected was Chambord, one of the palaces which the King had resigned. Several gave their

names for shares if the purchase could be made. William Leadbeater [the husband of the writer] was one—perhaps unconsciously impelled thereto by the mysterious influence of nature. He was not one who loved change, but his family had originally come from that fair land, and his thoughts dwelt much on removing thither. We had it in view to take part in the new establishment. Roland and his peerless Marie also spoke of settling themselves there. Robert Grubb described them as very amiable worthy persons; but he regretted their having entered too much into the spirit of party. The breaking out of the war put a stop to this plan.

MARY LEADBEATER, *Annals of Ballitore*, 1862, p. 205.

ARMITAGE FAMILY.—*A History of the Armytage or Armitage Family* has been recently compiled by Bryan I'Anson, compiler of the *History of the I'Anson Family*. The Quaker section commences with Samuel Armitage, of Oulton in the county of York, whose son, John, married Sarah Webster, of Selby, in the same county. Their second son, Joseph (1755-1843), of York, and later of Selby, married Mary Fox (d. 1845) and had a numerous family. There is a fine, full-page portrait of Samuel Fox Armitage (1830-1914), of Nottingham and also portraits of Stephen (1864-1915), his son and of John (1827-1903), his brother. (London: privately printed by Hazell, Watson & Viney, folio, price five guineas.)

JOURNAL OF SARAH FOX (v. 119, 174).—Three volumes of extracts from the journal of Sarah Fox, *née* Champion (1741-1811), have been presented to D. by Mary Ann Tanner, of Bristol. These extracts were made by the late Richard Ball Rutter (1826-1898) of Bristol, and were apparently intended for publication, but only a small portion appeared in *The Friend* (London) in 1874.

I'ANSON FAMILY.—An extra-illustrated and specially bound copy of *The History of the I'Anson Family*, 1915, has been presented to D. by the Compiler, Bryan I'Anson. It is a folio printed by Good and Son, of London, for the Genealogical Research Society. Chapter vi. deals with the Quaker portion of the family, descendants of William I'Anson (c. 1604-1655) of Leyburn, Yorks, who married in 1634, Margaret Dent (d. 1689), of Leyburn. Their eldest son, James (bapt. 1638), became a Friend, prior to his marriage with Jane Horner, of Coverdale, in 1664. There are but few of the name I'Anson or Janson now among Friends, but we still have among us descendants bearing the names Thistlethwaite, Kitching, Tuke, Cudworth, Dodshon, Penney, etc, etc. There are numerous illustrations. The price of the ordinary edition is five guineas.

EARLY ADVERSE LITERATURE.—Above one hundred books are put forth in opposition unto this Principle [i.e. the Inner Light].

R. HUBBERTHORNE, *Something in Discourse between the King and R. H.* 1660, p. 3.

THE NAME QUAKER.—One of the Lords asked, How long we had been called Quakers, or did we own that name? R. H. That name was given to us in scorn and derision about twelve years since.

R. HUBBERTHORNE, *Something in Discourse between the King and R. H.*, 1660, p. 3.

PEIRCE'S PARK.—George Peirce (Pearce) emigrated from Somerset, England, to America in 1684, and the same year had a tract of 490 acres surveyed to him in Thornbury township, Chester Co., Pa. On 4th of 9th month, 1684, he presented two certificates to a meeting of Friends "att the Governor's house," one from "the monthly meeting of ffrenshay in the County of Gloucester," and the other from "Thornbury Meeting." His twin grandsons, Joshua (1766-1851) and Samuel (1766-1838) planted an arboretum or park of rare native and foreign trees. This beautiful estate is now the residence of Pierre S. du Pont, president of the E. I. du Pont de Nemours Powder Company.

ELLA K. BARNARD.

HISTORICAL PAGEANT.—On September 24, 1915, a unique and artistic historical pageant was given at Kennett Square, Pennsylvania. Episode One pictured the early inhabitants, coming of the Quakers, treating with the Indians, surveying for their meeting house, etc. Colonial life, the visit of British and Hessian soldiers in 1777, migration to the Western Reserve in 1830, educational development, underground railway and later history were pictured in other episodes.

Ruth Ann Chambers's school was pictured, its leader was Mrs. Margaret Carey, niece of Bayard Taylor, and little Anne Taylor Carey personated little Bayard Taylor attending this his first school.

The following is extracted from a letter (now in the possession of Albert Cook Myers) written to his old teacher:

"I have never forgotten the days I spent in the little log school house and the chestnut grove behind it, and I have always thought that some of the poetry I then copied from thy manuscript books has kept an influence over my life since.

"There was one verse in particular which has cheered and encouraged me a thousand times when prospects seemed rather gloomy. It ran thus:

'O, why should we seek to anticipate sorrow
By throwing the flowers of the present away,
And gathering the dark, rolling cloudy to-morrow
To darken the generous sun of to-day?'

"Thou seest I have good reason to remember those old times and am grateful to thee for encouraging instead of checking the first developments of my mind."

MODERN TRANSIT.—Very rapid strides in our modes of travel have been noticeable in the last few years. Formerly Baltimore Yearly Meeting owned a large "pasture lot" for the use of Friends riding or driving to Yearly Meeting. Last year on First day morning fifty-four automobiles stood about the Meeting House at Park Avenue.

ELLA KENT BARNARD.

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For Table of Contents see page two of cover

Richard Smith and his Journal, 1817-1824

[The MS. which is the subject of the following paper is in the handwriting of Toft Chorley (1761-1835) and is one of the many which were bequeathed by him to his cousin by marriage, George Crosfield (1785-1847). It remained with the others in the latter's house in Liverpool during the life of his son, when they came into my possession. Most of the MSS. in this bequest were deposited at Devonshire House in 1902—see Isaac Sharp's article on them in the *F.Q.E.* for April in that year. This MS., in seven volumes, was lent to the late John Wilhelm Rowntree, for his studies in the social aspect of Quakerism in the past, and reached Devonshire House somewhat later. JOHN DYMOND CROSFIELD.]

THAT we know anything beyond a few bare facts respecting the life of Richard Smith is due to the circumstance that he belonged to the industrious class of people who keep a Diary, and to his having won the friendship and warm interest of another member of his Monthly Meeting, who transcribed it—not indeed in full, but in such detail that the seven years, 1817 to 1824, covered by the transcript occupy 112 large folio and 477 quarto pages of writing. The same Friend also preserved a few of his letters.

Other material for an account of R.S. is extremely limited: a Testimony of Staffordshire M.M., various

references to him in the *Memoirs of Hannah Kilham*, and in the Reports of the Committee for African Instruction would be all that remain as the record of the life of a Friend by convincement who "adorned the doctrine of God our Saviour" and "served his own generation." Some account of him was contemplated after his death though never carried out; there is an unfinished sketch by G. Crosfield (parts of which are used in this narrative), and the transcript is annotated in places by Luke Howard (1772-1864).

The following extracts from letters are here inserted to show the value which contemporaries attached to the Journal.

Luke Howard writes, on the 7th of Sixth Month, 1825:

> Being deeply interested in whatever concerns him, I have taken the liberty of perusing the Journal [*i.e.* that part written in Africa] . . . and have been amply repaid, in personal satisfaction, for the time bestowed upon it. I think no well disposed mind could entertain a doubt, after reading this document, that our dear fr^d^ moved in this undertaking in the Divine fear & counsel, and that he has laid down his life . . . in the cause of the Redeemer of mankind. There is a great deal of detail, it is true, and some few sentiments or observations which one would not wish to make public, but on the whole it presents a mass of matter likely to be productive of real edification to the members of our Society, from whom I therefore hope it may not be long withheld; especially as I am informed by Rob^t^ Forster that there are other memoirs (of his visit to America) in thy possession of a similar tendency.

The draft of Toft Chorley's reply on the 10th of Sixth Month, 1825:

> . . . .He had long been in the practice of recording the employment of each day with a minuteness that some might think trivial, yet to me it is not unimportant as it more fully displays the Character of a Man who in every instance sought to assist the wants & mitigate the sufferings of others; & who, by closely pursuing the path that Duty open'd to him, had his full share of the conflicts attendant upon a life he humbly devoted to the Divine Will. There are some things in his Journal improper to be exposed, & many others that could only interest those who knew & lov'd him: yet I can truly acknowledge that I have derived much real pleasure as well as profitable instruction from the perusal of them.

As none of R.S.'s relatives had any connection with the Society of Friends, T. Chorley borrowed the Journal and copied,—mostly, if not entirely, in his own

hand,—such parts of it as he thought valuable. The transcript begins abruptly on the 1st of First Month, 1817, with the entry :—" Departed from Manchester by Coach : what a pity the poor Coach-horses should be abused & worked beyond their natural strength so very much," and ends on the 22nd of Seventh Month, 1824, the last entry being eight days before R.S. died at Bathurst in the Gambia.

In the original, the Journal may have been comparable for minute personal detail and vivid self-revelation to that classic, *The Diary of Samuel Pepys*. In its transcribed form, the entries are mostly memoranda of the occupations of the day, more elaborate when travelling than when stationary : great prominence is given to the subject of his meditation in religious retirement, to which he made a practice of devoting an hour or two twice a day. As a most regular attender of meetings for worship, the names of the speakers, with their texts, as well as the amount of Life experienced, are generally noted. As the transcript was plainly undertaken to illustrate the religious side of the life and character, these subjects may have been less conspicuous in the original. Odd touches crop up from time to time :

1818. 2 mo. 15 [At Smithfield, Ohio]. At meeting a longer space than common, & I thought somewhat more weighty, tho' much interupted by persons getting up & going to the fires.

1819. 8 mo. 18 [At Richmond, Ohio]. Kept the scholars half an hour longer than usual at night in spelling the word Omnicient [a pity he spelt it wrong].

1821. 4 mo. 16. S. B. observed this morning that he did not peruse News-Papers, which conveyed to my mind a reproof of instruction. [Samuel Botham of Uttoxeter, father of Mary Howitt, on the day of William and Mary Howitt's marriage.]

1822. 1 mo. 9. Called on John Wright (Cheadle) to whom I returned his topcoat, & gave him some more tracts on drunkenness. [J. Wright had at this time applied for membership !]

1822. 6 mo. 2 [In London]. Refused J. N.'s (and a young woman of his acquaintance)[1] pressing request to dine with them at her master's house.

1823. 5 mo. 31 [In London]. Felt reproof at having used soap & being thirsty of rather too freely taking porter mixt with beer at J. N.'s. [? because palm oil might be a slave product, in the same way as many Friends eschewed sugar for that reason.]

[1] This parenthesis is doubtless that of the original Transcriber.

In reading the Journal we must remember that it was never intended to be made public; the entries are the private memoranda of an orderly mind, and from the modesty and simplicity of the writer must be treated with respect, even when they raise a smile. Belonging to a family which had long been connected with the management of land and being very observant, R.S. records the weather and is careful to note the soil, trees and crops wherever he goes; and his general interest in what went on around him, and, when abroad, the conditions of life, is constantly evident. There are many illustrations of the manner of life (especially in Ohio) a hundred years ago; people historically interesting to Friends are mentioned, and Quaker scruples—so different from those obtaining at the present day—appear from time to time. As it is not possible to know whether T. Chorley copied *literatim* —he certainly did not *verbatim*—little notice has been taken, in the extracts, of abbreviations or occasional variations from the now accepted forms of spelling.

Richard Smith was born at Farley in the parish of Alton in Staffordshire on the 6th of Eleventh Month, 1784. His parents were members of the Church of England. His mother died about 1797 ("1818. 2 mo. 26. This I believe is the 21st year from the death of my mother.") His father, Matthew Smith, who died 9th of Eleventh Month, 1821, aged 80, and is described in his will as "Gentleman," occupied an important position as agent for the estates of many landowners of the district, a connection which he inherited from his forbears, and which is still maintained by his descendants. That Matthew Smith was esteemed by the gentlemen whom he served may be assumed from the statement that the Earl of Shrewsbury visited him twice when on his deathbed:

1821. 11 mo. 6. Earl Shrewsbury with a priest (Roman) called to see father: the latter queried if he had any spiritual instructor.

1821. 11 mo. 7. Earl Shrewsbury again called: his coming seemed to hurry father.

The outline of R. S.'s life is as follows:

He first became known to Friends as an Attender of Meetings in 1816: in 1817 he went to the U.S.A.,

where he spent three years in Ohio, and was there admitted into membership with the Society of Friends in 1819: he returned to Staffordshire at the close of 1820: went to the Gambia under the auspices of the Committee for African Instruction in the autumn of 1823: and died at Bathurst on the 30th of Seventh Month, 1824, before completing his 40th year.

George Crosfield writes:

> From what was learned after his death of the early period of Richard Smith's life, it appears that he was of a mild and gentle disposition, dutiful to his parents, & kind and affectionate to those with whom he associated. At this early period he evinced much sympathy for the sufferings of the animal creation, & was greatly pained at the cruelties which are too often practised towards them—a feeling which remained with him to the end, & in after life manifested itself in various acts of dedication to serve & to benefit his fellow creatures.

There is nothing recorded of his education, but it is plain that he was of a studious turn of mind: reading the Bible in Hebrew and the study of Chaldee are often mentioned in the Journal: and he was willing to undertake a schoolmaster's duties on two occasions in Ohio, though, when the engagement was under consideration, "1819. 4 mo. 3. I stated my diffidence of accepting the appointment for want of sufficient arithmetical knowledge." Nevertheless, he understood accounts, for he often helped his neighbours in that way: and his neat handwriting was in request in America to write letters and to copy Epistles and the Minutes of Meetings.

R.S. was never married: but by piecing together a few passages in the Journal one is glad to think that his life, in many ways so lonely, was not without its love-story: whether his affection was reciprocated, we know not. The following shows that the question of marriage had been discussed with his father in 1816:

> 1818. 12 mo. 28. This afternoon I received a letter from my dear Father and brother Charles, both written on the same sheet. I cannot easily express the sensations of pleasure which it excited even before I had opened it, it being nine calendar months (save 9 days) since the receipt of the last, and I had been looking for it with some anxiety for some time, particularly just of late (yet I trust with a good degree of resignedness). I verily believe it has come at the right time, and perhaps better than if it had come sooner, from the prospects that I have

lately had of leaving this place [Smithfield] being a sort of confirmation thereof. It contains the consent of my father for me to please myself about marrying, dated at Endon 6th mo. 15th this year, thereby doing away the injunction which he laid upon me in his illness in 7th mo., 1816, which was, *not for me to marry*, & which injunction had been heavy upon me at times since I came to this country; but I felt resigned and had not any desire to apply to him to reverse it. But I feel thankful that he has done it of his own accord.

There are, subsequently, mentions of letters to "E. B." and the following entry would seem to point to the subject of the long extract just copied:

1821. 2 mo. 2. Showed to Father a letter which I received in America from E. B. & shew'd him also a copy of the answer, which subject he left entirely to myself. I feel easy now.

The wording of this entry indicates that "E. B." was not resident in America: taken in conjunction with the following extract, may we not conclude that she was a daughter of John Bill, the squire of Farley?

1821. 2 mo. 23. Departed from Endon after breakfast arrived at the residence of J. B. in abt 2½ hours, where I had an interview with him after previously waiting a while in the room, with my mind retired; an opportunity I am of opinion we ought to avail ourselves of on every occasion when presented, particularly amongst those in higher stations & where the Truth is concerned. Partook of some refreshment—met with J. B. in the garden after having been through the hot-house, with whom I walked about in the grounds amongst his stock. His discourse on war was disagreeable to me. Returned to Alton between 6th & 7th hour.

G. C. assumes in his sketch that this was a religious visit: but I venture to suggest that my deduction is valid—that this was a formal application for leave to pay his addresses to the squire's daughter. We are not told the result, and no more is said about the matter, though he frequently met with the lady in the course of his ordinary duties and remained on very friendly terms with the family. In this, as in many instances, we are disadvantaged in that T. Chorley, transcribing so shortly after the events, would be cautious in matters concerning persons then alive, especially in so delicate a matter respecting a family of not distant neighbours, whom he must have known personally.

George Crosfield writes :

> It is not known what first brought him among Friends, but he began to attend the meeting at Leek about 1816, when his solid behaviour & serious and orderly deportment soon won for him the friendly notice of the members of that meeting.

Some time before this period he had been engaged in cotton manufacturing in Manchester. The account written by G. C. says he was " brought into difficulty through having entrusted a considerable portion of his effects to a man who hastily departed with them to America " ; but this statement hardly agrees with two entries in the Journal :

> 1817. 5 mo 5. Received John Moor's long-expected papers—which were very acceptable—placing me in a situation of paying off all my debts.
>
> 1817. 5 mo. 29. This day at Leek, through Divine favour, have it in my power to pay all demands against me, which is what I could not say for many years past.

which would indicate that it was not only the embezzlement which caused financial difficulties—the more so as it appears from a letter written by him from Philadelphia to T. Chorley that the thief did not leave England till Third or Fourth Month, 1817. But it is a small matter and cannot now be explained.

Whatever the circumstances may have been, the loss of his property was a deciding factor in a wish he had to go to America, feeling already a concern to promote the welfare of the Indian tribes. He told T. Chorley of his intention on the 25th of Fifth Month, who, we may be sure, did all in his power to help him forward. Typical entires at this time are :

> 1817. 6 mo. 10. Working all night preparing for my departure.
>
> 1817. 6 mo. 12. After being at work all night & completed my arrangements departed from Endon about half-past 9 to Leek F.Q.M.[2] George Withy the Minister greatly favoured. Arrived at Manchester about half-past 9 at night.

Preparations at Liverpool occupied just four weeks ; letters of introduction to New York and Philadelphia, presumably from Friends, were given to him, and on the 15th of Seventh Month he set sail as a steerage passenger

[2] That is, Friends' Quarterly Meeting.

in the American-owned ship *Magnet* belonging to Bristol, Rhode Island. They experienced much bad weather and the voyage was uncomfortable, with uncongenial surroundings; there were no less than 73 passengers in the steerage.

7 mo. 19. Sensibly felt the Divine visitation during the night: tho' sleep kept from the body, the mind enjoyed sweet slumber or repose during the raging of the sea and rocking of the ship.

8 mo. 7. Worshipp'd forenoon & engaged a little at the Chaldee.

8 mo. 10 [A Sunday]. Great lightness in the ship, lent tracts to different persons. A religious meeting held in the Cabin late at night; enquiry was made for me & I was gone to bed.

8 mo. 11. Amidst the Babel confusion on board ship from profligate persons & the rocking of the vessel, how sweetly have I at times felt the flame of Divine love & peace visit my soul.

8 mo. 26. Card playing close to me till after midnight.

Other incidents of the voyage are found in a letter written to his father on arrival in New York, which also contains the following dismal account of his passage: "I was for many days oppressed with sickness, & being deprived of many necessaries suitable for persons in that situation, an opportunity was afforded of exercising a degree of patience, & I have great cause of thankfulness for the Divine assistance & preservation that has been rendered me." A letter a month later to T. Chorley says that his seasickness lasted three weeks.

They passed Icebergs on the 11th of Eighth Month, anchored off "The Vineyard[3]" on the 28th, when he notes that "Women Servants, Shoemakers & Cotton Dyers were wanted by the inhabitants of Bristol," and reached New York on the 31st. The Quarantine Doctor "said he never saw so healthy a set of passengers before."

9 mo. 2. Packages landed: officers detained my Hebrew Bible.

9 mo. 3. Drank Tea in company with John, the Brother of Lindley Murray.[4]

9 mo. 4. My Merchandize landed & pass'd after scrupling to sign a paper that was offer'd me. On its being underwritten by (. . .)[5] I did sign the same.

[3] That is, Martha's Vineyard, an island off the coast of New England. See THE JOURNAL, xii. 161.

[4] John Murray, Jun. (1758-1819). He was much interested in the welfare of the Indians. See *Memoir*.

[5] Parenthesis inserted by original Transcriber.

On the 6th he left New York in the steampacket for Elizabeth Town, and proceeding "in the usual rout to Philadelphia thro' Jerseys" reached that City on the 7th.

R. S. remained about seven weeks in Philadelphia, where he quickly got into touch with Friends, who at that time were much occupied with the reception and settlement of "Redemptioners from Germany: 50 families lately arrived, being as I understand, persecuted by the goverment for maintaining a testimony against War: some of them underwent many years imprisonment." Friends took many of the children into their houses, and the rest and the heads of families were installed in a building at Bush Hill: "they are to settle in the southern part of Ohio State, where the great current of emigration at present runs."

While R. S. was in the City, the man who had stolen his property arrived with it: a letter of Tenth Month 10th says:

> It is somewhat remarkable that the man I wanted to see from England, who left there more than 3 months before me, destined for this place (by way of Ireland), did not arrive here till last week: the ship he sailed in was dismasted after she had proceeded a considerable distance to sea, and had to return to Ireland for repairs. By his unlooked for arrival it is likely my business at this city will terminate to my satisfaction much sooner than I once expected.

R. S. was favoured to recover most of his property, though he experienced a time of anxiety and difficulty till the business was completed.

9 mo. 20. Applied to J. G. for employment.
9 mo. 21. Solicited employment of A. W. either in agriculture or to tend sheep: he not wanting.
9 mo. 28. My stay in this country reveald to me, after much exercise of mind, for more than two years.
Felt thankfully sensible for the Lord's goodness in enlightening me.

R. S. then made a trip to Burlington and to Bristol, Pa., disposing of goods: from there he visited Mount Holly, where he notes, "Interposition of Divine Providence in preventing me from sinning." On Tenth Month 5th he "felt drawings to the Westward," but on the 6th and 7th was inquiring about a situation in the

Academy at Germantown. The determination to go westward became more fixed, and during the following days he settled up with J. S. (the man who had taken his goods), took advice as to articles suitable for the Western Country, and provided himself with tracts. There is a note in this place that Lodgings were $4\frac{1}{2}$ to $6 per week.

It is not clear what, precisely, he had in view as his occupation in the west: the idea of a store was probably regarded as a temporary expedient while he was looking about him: on one occasion, later, he was offered land in exchange for his stock: and he twice made expeditions to view the country, and inspect some plots, but the scheme of settling, if ever seriously entertained, was never carried out.

JOHN DYMOND CROSFIELD

To be continued

An Absconding Quaker Shoemaker

13 9^{m} [16] 84 ffrom ffalmouth, a letter from Tho Gwin to W^{m} Taylby.

J write now to satisfy y^{e} request of friends of y^{e} monthly meeting who finde that a yong man, walking in ꝑfessio^{n} of Truth, for some time & so getting credit for severall considerable summes, & proving false is run away with their moneyes, 1.9^{m} 84, taking his way Eastward as we hear, from a place calld Gweegge, about 8 miles from hence, we suppose to Bristol or London, by name John Pedegrew, a Shoomaker, ab^{t} 30 y^{rs} old, of black curled hair, full eyes, long nose, midle stature, or somewhat short.

We desire that if such an one come amongst you, friends may be wary of him. And if you can understand him to be y^{e} same, we should take it kindely to have him arrested in y^{e} suit of Tho. Philipps, John Scantlebury, or Joh. Tregelles, or Steven Richards, these being some of his creditors who will maintein y^{e} charge of y^{e} Law. He hath by his carriage opened y^{e} mouth of Truths enemies, & strengthened Backsliders & evill doers.

Jf thou pleasest to communicate this to friends, that if possibly he may be stopped in his course. We suppose it may be of service. Put y^{e} charge of postage on my account. And if friends at London see convenient to send after him to Waterford or other places of Jreland, we Judge 'twould not be amiss.

ffor Southw^{r}k Mo. Meeting R.R.

[Endorsement] A Letter from falmouth about J^{n} Pedegrew a shoomaker Run away from thence. R.R. [? Richard Richardson.]

"William the Quaker" or the Friend in Fiction

IN the Introduction by Edward Garnett to *The Life, Adventures and Piracies of the Famous Captain Singleton*, by Daniel Defoe (Everyman's Library edition), we are told:

> The character of William the Quaker pirate is a masterpiece of shrewd humour. He is the first Quaker brought into English fiction[1], and we know of no other Friend in latter-day fiction to equal him. Defoe in his inimitable manner has defined surely and deftly the peculiar characteristics of the sect in this portrait.

Though we may hesitate to accept Defoe's "William" as "surely" representative of the Quaker at the close of the seventeenth century, we may, at least, obtain some insight into the general estimation in which the Quaker of the period was held by the outside world—an estimation based upon knowledge—if at times exaggerated.

Captain Singleton was published in 1720—the events depicted ranged round the year 1706. The introduction of "Friend William" was on this wise:

> We had one very merry fellow here, a Quaker, whose name was William Walters, whom we took out of a sloop bound from Pennsylvania to Barbados. He was a comic fellow indeed, a man of very good solid sense and an excellent surgeon; but, what was worth all, very good-humoured and pleasant in his conversation, and a bold, stout, brave fellow too, as any we have among us.

A "Quaker pirate" seems a contradiction in terms, but though unlikely to make a good pirate, William was not unwilling to accompany his captors and on many occasions his advice saved the situation.

> "I shall make myself as useful to thee," he told Captain Singleton, "as I can, but thou knowest it is not my business to meddle when thou art to fight." "No, no," says the captain, "but you may meddle a little when we share the money." "Those things are useful to furnish a surgeon's chest," says William, and smiled, "but I shall be moderate."

[1] The reference to James Nayler ("Jamnail") in *Bentivolio and Urania*, a religious romance, by Nathaniel Ingelo (1621 ?-1683), 1660, p. 169, is an earlier instance.

The strong objection of the Quaker to taking life is constantly introduced—"I was once resolved to have made a descent at the island of Dumas, but friend William, who was always for doing our business without fighting, dissuaded me from it, and gave such reasons for it that we could not resist"—but at times he was not averse to a show of carnal weapons.

"Friend," says he, "what does yon ship follow us for?" "Why," says I, "to fight us, you may be sure." "Well," says he; "and will he come up with us, dost thou think?" "Yes," said I, "you see she will." "Why, then, friend," says the dry wretch," why does thou run from her still, when thou seest she will overtake thee? Will it be better for us to be overtaken farther off than here?" "Much as one for that," says I; "why, what would you have us do?" "Do!" says he; "let us not give the poor man more trouble than needs must; let us stay for him and hear what he has to say to us." "He will talk to us in powder and ball," said I. "Very well, then," says he, "if that be his country language, we must talk to him in the same, must we not? or else how shall he understand us?"

William "was for the best of everything," as many a Quaker since has been.

That the Friend of that early period wore a distinctive dress is manifest from Defoe's allusion to "two men whom William dressed up like two Quakers, and made them talk like such," though we regret the action as deceit unworthy of our Quaker. The sloop in which these actors sailed was "all plain, no curled work upon her (indeed she had not much before), and no guns to be seen."

The business ability and habits of the Friend are frequently indicated. William was "good, frugal and merchant like." His business enterprises were generally remarkably successful. He had his wits about him, and on more than one occasion "not a man on board the ship had presence of mind to apply to the proper duty of a sailor, except friend William."

Captain Singleton often expressed his obligations to his Quaker companion—"I have always found your advice good and your designs have not only been well laid, but your counsel has been very lucky to us"—"William was a wise and wary man, and indeed all the prudentials of my conduct had for a long time been owing to his advice."

Towards the close of the book the religious element comes into greater prominence and the need for repentance and if possible restitution is more deeply felt. "Says William very seriously, 'They that never think of dying, often die without thinking of it.'" But both agreed they "must never talk of repenting while continuing pirates." How the ill-gotten gains were disposed of, and how they settled down to a peaceful and kindly life, bring the story to a close.

Elizabeth Fry to Alderman Wood, M.P.

Plashet House.
7th Month 23, 1825.

Dear Friend,

It would have given me much pleasure to aid the view of any friend of thine but I fear in the present case it is out of my power as I believe our society are not likely at present to send agents out to South America to establish schools. A little time since some of us had such an idea, but it did not appear as if such an arrangement could be accomplished at present.

It is not impossible that the British and Foreign School Society may have something of the kind in view, but I have not heard of it.

I think that the Gentlemen recommended by thee would be peculiarly desirable were such an arrangement thought of, and it would be well worth while to make enquiry respecting it; if I hear of anything I will make a point of informing thee at once respecting it.

Excuse my troubling thee by representing the following cases that I think need peculiar attention in Newgate, as I think it very bad for the prisoners generally, and unfair to the city to keep convicts there under these circumstances, more particularly as reason has so often been given them to believe they were to be discharged as to render them very unsettled.

	Been in Newgate.
Elizth Brown	5 yrs & 2 months
Ann Cartwright	4 years
Mary Howard	4 ,,
Mary Smith or (Martha Burgess)	4 ,, *insane*
Mary Healey long ill	1 year & 9 months
Sarah Cherry ,,	2 years
Sarah Wigley } a very hard	2 years & 4 months
Sarah Giles } case.	

Alderman Thompson I think knows all about these two.

I make this representation, not out of tenderness to the prisoners so much as feeling that Newgate is not the proper place for any to be long imprisoned in, and that the effect is very bad having expectations raised of pardon from time to time, and its not being granted, and Newgate is not a fit place for an hospital or a mad house in long cases of disease. I doubt not that our valuable Secretary of State would attend to these cases if represented to him. Pray remember me kindly to thy family and believe me with much regard

thy obliged friend

Elizth. Fry.

Ald^{m}. Wood
M.P.

Above is printed from a typewritten copy of the original, *per* W. Clarkson Wallis, of Brighton.

Sir Matthew Wood (1768-1843), first baronet, was Alderman of Cripplegate Without, 1807, lord mayor 1815-16 & 1816-17, M.P. for the city, 1817-43. (*D.N.B.*)

George Fox's "Journal" Chained at Westminster

There being Three of George ffoxes Journalls brought into this Meeting— Jt is Agreed y^{t} one of y^{m} be fixed wth A Chayne att Westm^{r} Meeting house by Jerem: Clarke & John Lockwood, & anoth^{r} at y^{e} Savoy by Ja: Browne & Rich^{d} Hawkins & y^{e} other att Long Acre by W^{m} Laithwaite, Hen: ——— & W^{m} Chamberlaine both to be fixed in like manner as aforesaid.

7th of 8th mo 1696.

From Minutes of Westminster M.M.

Elizabeth Jacob to Richard Jacob

Hull. 30th of 4 mo. 1712.

My dearest in this world,

I had thy tender letter with which I have ever been glad and it adds to my joy that friends are preserved in friendship; the Lord grant it may continue so, for I have seen and felt the abuses and wicked fruits of contentions since I came out on this journey that confirms me in my abhorrance of it.

There's poor Cumberland that was once counted the nurse of England now become the hardest country to travel through; it would be too tedious to let thee know the particulars, but this I may say that never such a wicked spirit rose since Friends were a people, *had many of our Irish Priests seen the abuses that I went through whilst I was preaching, they would not have borne it,* and yet the Devil roars so . . . but the Lord by his mighty power can make any help for the assistance of which through that poor afflicted county I have great cause to be truly thankful because by it the testimony went over the heads of all its opposers and I came off with victory only my body sore bruised and my head hurt, but I hope the Lord will heal it again. . . .

Were I once clear of this service the which I work hard to obtain but cannot see through it yet. The Lord grant us both patience till the release come that the joy of his salvation may be our reward and this know that you come often before me with great sweetness when I am supplicating for the rest of the body; that gives me cause to hope that the Lord will be what unto you is needful every way making every day sufficient for the exercises of it which is the sincere desire of thy poor but true wife that is with a heart full of true love to thee and my dear child.

ELIZABETH JACOB.

Copied from a type-written copy belonging to Charles E. Jacob, of Enderley, Dalkey, Co. Dublin, 1914

For other letters of E. Jacob see THE JOURNAL, xi.

Presentations in Episcopal Visitations, 1662-1679

Continued from page 22

DURHAM, CONTINUED

On the Wear

From the sea inland

Monks Wearmouth. 1665. Dec. 19. Carolū Sanderson—for a Nonconformist & also for teaching a publique schoole without Licence. Georgiū Ayrey, Johem Ayrey, Richum Eubanck, Robertum Tweddell, Richum Stocklin et Christō Bickers—all of whom have stood excomūnicate for 2 years by past.

Witton Gilbert. 1665. Sep. 8. Johem Mason et Margaretā eius ux̄, Michaelem Formesby et Franciscā eius ux̄, Thomā Jackson et Margtā eius ux̄, Rogerū Thorneton et Eliz: eius ux̄—for Quakers.

Durham City (i) Saint Nicholas. 1662. Nov. 4. Nathanielem Middleton, Elizabethā Barnard, vid, Hugonē Hutchinson et Johem Heighington[1]—for negligent comers to the Church to heare divyne Servyce.

Edrū Blythman Juñ et eius ux̄, Georgiū Carr et Ellenorā eius ux̄ et eorū famil, Robtum Linton et eius ux̄, Thomā Turner et eius ux̄—for Quakers & for keeping their children unbaptised not knowing whether they be maryed according to the Church of England.

Robtum Errington et Graciā eius ux̄, Margaretā Crane, Georgiū Carr et Ellenorā euis ux̄,—Errington & his wife & Crane—p̄ted for working upon the Lords day: & Car & his wife for Commandeing them as their Servants to worke upon the Lords day, & soe neglecting to come then to Church, Subm: et dim: Ap. 16, 1663.

Johem Tindell, Richum Bulman, Johem Dickinson, Guil Hall, Johem Kennett, Geo: Wood, Georgiū Matson—for negligent comers to Church & workeing upon the Lords Day. Exc^{d}. 14 Ap. dñus absolvit et dim. Gul Lawson.

[1] In 1669 the Bishop reports, "Att St. Nicholas in Durham, 22 Quakers that keepe Conventicles att the house of one John Heighington."

Michēm Coatesworth & Annã eius uxr—for keeping their children unbaptised. Excd.

Geo Plonkett & Willum Matson—for absenting themselves from their parish Church & goeing to Tynmouth & causers of others to goe thither alsoe.

(ii) St. Egidius. Gulielmū Hall, Gulielmū Wilson, Isaiah Story—for Quakers.

(iii) Sctus Oswaldus. Robtum Fisher fuller et eius uxr, Dorotheã Worthy Spinster, John Grinwell—who are presented for Quakers or Anabaptists by reason they come not to church at all. Excd.

Bernardū Beckwith geñ et Johem Conyers Ar. et Robtum Fisher—for keeping their children unbaptised & their wives unchurched.

(iv) Scta Margareta. Anthūm Hutchinson et Georgiū Milburne—for Quakers and keeping their children unbaptised & their wives unchurched.

Thomã Skinner et Thomam Fisher,—Skinñ—for practizeing Chirurgery, but whether lycensed or noe, knowe not. & Fisher—a Stranger for teaching children, but by what Authority knowe not who was a late souldier undr Oliver Cromwell. Excd.

(ii) Sctus Egidius. 1665. Sep. 8. Gulielmū Wilson, Richūm Hopper et eius uxr, Elizabethã—— et Eliz: eius filiã, Lancelotū Bell et eius uxr, Willmū Chilton, Janã uxr Willmi Hall, Richū Hall et Franciscum Hall—for quakers.

(iii) Sctus Oswaldus. Robertum Fisher et eius uxr, Mariam uxr Johannis Jopling, Elizabethã filiã Georgū Thompson, Dorotheã Worthy—for Quakers.

(i) Scti Nicholai. 1665. Dec. 19. Johem Heighington, Thomã Danby, et Josephum Ellin—for not baptising their children.

Richūm Lee, Nathanielem Middleton, Robertum Selby, Johem Heighington, Willmūm Lee, Hugonem Hutchinson et Anthonium Smith—for negligent comers to Church & for not receiving ye Sacrament.

PITTINGTON. 1662. Nov. 4. Robtum Haswell—for keeping his children unbaptised.

1665. Dec. 19. Robertum Haswell et eius uxr—for quakers.

G. LYON TURNER

To be continued

Jacob Lindley, of Pennsylvania, 1744-1814

THE following is extracted from an address by Truman Cooper, of Avondale, Pa., at the Two Hundredth Anniversary of the Establishment of New Garden Meeting, Pa.:

It is recorded that Jacob Lindley was one day riding on horseback near this place [New Garden, Pa.] when he was overtaken by a rain storm; he sought shelter under the sheds a few yards to the rear of us; as can be observed they are contiguous to the grave-yard. His mind was filled with recollections of the many worthy ministers of the Gospel and other valued Friends whose bodies had been laid at rest almost at his feet. His feelings gave way, and his powerful voice broke the silence with the words of Addison:

How are Thy servants blessed, O Lord,
How sure is their defence,
Eternal wisdom is their Guide,
Their help Omnipotence.

It so happened just then that a countryman was hurrying down the road we see before us. He heard with consternation those words. He believed a spirit of the departed had awakened, and with spurs to his horse dashed madly from the spot. Jacob observed the actions of the passer-by, and comprehending the cause, called after him in that same earnest tone. This only intensified the fears of the fleeing man; tradition says, at three miles away neither the speed of the horse nor the terror of the rider had abated.

Some time after the Revolutionary War, the government was considering the advisability of appropriating the Tunesassa Indian Reservation of New York and compelling the natives to go elsewhere. The Friends of Philadelphia Yearly Meeting desired to prevent this. Joshua Sharpless (great grandfather of Joshua and John Sharpless of this neighborhood) and Jacob Lindley had the matter to look after. They had gone on the long journey to central New York by horseback: on their way they came to a stream of water that was dangerously deep. Joshua was endeavoring persistently to ford the swollen stream while Jacob looked on. Finally Jacob Lindley shouted to his companion in stentorian tones, "Joshua, if thee goes and is drowned, I shall preach thy funeral sermon, and I shall say, 'As a fool died, so died Joshua.'"

On First-day morning, Sixth Month 12, 1814, Jacob Lindley was engaged in the deliverance at this house of a most impressive testimony. Near its close he intimated his impression that one person within his hearing "would never see the light of another day; perhaps," he added, "it may be myself." During the afternoon of the same day, in company with his daughter, the vehicle in which they rode came in contact with the fence by the side of the road, near Kennett Square, and the subject of this sketch fell to the ground and expired almost instantly, and thus ended the mortal life of a most notable minister and self-sacrificing Christian.

A very remarkable coincidence is that on the afternoon of the 12th of 6 mo., 1814 (the day upon which Jacob Lindley passed away), while at home in Burlington, N.J., Sarah Dillwyn observed her husband, George Dillwyn, sitting with an agonised expression of countenance so as to create in her alarm. In answer to her question as to the cause he said: "Jacob Lindley is deceased, and my spirit has accompanied his spirit to the gate of the Kingdom." Burlington is more than fifty miles distant from either New Garden or the place where Jacob Lindley died.

The Cambridge "Journal of George Fox"

Continued from vol. xii., p. 34

47.—Vol. II., p. 376.—In a letter from Henry Saville to Viscount Halifax, from Paris, Sept. 4 [16]69 N.S., we read:

"The chief subject of this letter is to acquaint you with the death of my Lady Lexington. . . . My lady has made some kind of will here, by which she has left the care of her children to Sir Anthony Sellenger as I am told; here is at present nobody with them but an old quaker with a long beard, one Bayly, who I think was prisoner in the Tower when I was . . ."[1]

It is probable that the old Quaker was Charles Bayly.

[1] WILLIAM DURRANT COOPER, *Savile Correspondence*, Camden Society, vol. lxxi. 1858. Henry Savile (1642-1687) was discharged from the Tower, March 21, 1668-9 (*ibid.*) For Savile, see Webb's *Fells*, p. 287, compared with THE JOURNAL, xi. 156.

"The First Publishers of Truth"

In the volume with this title, published in 1907, the Editor states, "I do not at present know of any records of 'First Publishers' relating to this district [Middlesex Quarterly Meeting]."

The following has been copied from the minutes of Longford Monthly Meeting, vol. ii. (1703-1748), in D.:

Uxbridge mo^th^ meeting 1705, 10 Mo. 17.

The ffriends y^t^ was to Consider of morning meetting papers Reports as ffolloweth.

Our dear ffriend Edward Bourrough was y^e^ first as wee cann hereof y^t^ had a meeting in this parts & y^t^ was at Uxbridge at one W^m^ Winches.

Thomas Gillpinn & W^m^ Simson declared the Truth in Uxbridge Streets about the time Edward Bourrough comeing into this parts.[1]

[1] There is a confirmatory reference to this in the Account from Warborough in *F.P.T.* (p. 215).

Notices Relating to Friends in "The Gentleman's Magazine," 1762 to 1779[1]

1762

MARRIED, 31 January, "Mr. Peckover of Wells, to Miss Grace Wright, at the Quakers' meeting at Norwich" (p. 93).

DIED, 17 August, "Mr. Elliot, an underwriter in Bartholomew Lane" (p. 391).

DIED, 16 September, "Richard Mead, Esq., son of late Dr. Mead" (p. 448).

MARRIED, 14 October, "Mr. Fraeme, banker in Lombard-street, to Miss Dickinson, of Monks, Wiltshire" (p. 503).

ADDRESS, 1 Oct., "This day the Quakers' address was presented to his majesty, and read by Dr. Fothergill, as follows:"—½ a column, on the birth of the Prince of Wales (pp. 499, 500).

1763

DIED, 16 May, "Mr. Goring, a quaker at Chertsey, aged 102" (p. 257).

DIED, 16 May, "Mr. Samuel Arnold, late of Grace-church-street, merchant, aged 88, he was interred at Stock, in Essex, to which place he had retired from business with great reputation" (p. 257).

DIED, 19 May, "Mr. Thomas Hyam, late a merchant of this city, aged 84; He was governor of the lead mine company, and procured an act of parliament to enable trustees to sell the lands of the Pensylvania land company, and with indefatigable pains and application brought the affairs of that company, which had long lain in the utmost confusion, into order, for which he deserved and received the prayers of many widows and

[1] For extracts from years 1731 to 1761 see pages 25 to 36. Above extracts are given as printed; no attempt has been made to verify all entries.

orphans, who were deeply interested in them. These lands have been since sold, and the money divided amongst the proprietors, who have proved their shares, and the value of the shares that are unclaimed is applied to the support of a publick work" (pp. 257, 258).

QUAKERS' MEETING, Sunday, 4 Sept., "The septennial meeting of the Quakers of seven counties was held at Stratford-upon-Avon, when near 6,000 of that people assembled, of whom near 50 couple were publicly married" [2] (p. 462).

1764

DIED, 8 February, "Ben Vigor, Esq., at Kensington gravel-pits" [Query of Quaker family] (p. 97).

MARRIED, 1 August, "Ambrose Rigg, Esq., to Miss Hone of St. James Place" (p. 397).

DIED, 28 August, "At Clapham, in a very advanced age, Sir John Barnard, Knt., sometime father of this city. He served the office of Lord Mayor in the year 1737, represented this city in six parliaments with great honour to himself, and with the highest approbation of his constituents; and was ever justly rever'd and esteem'd as a gentleman of consummate abilities, and inviolable integrity" (p. 399).

BIRTH, 21 December, "Lady Juliana Penn, of a daughter" (p. 602).

LETTER FROM MR. POPE to the Duchess of Hamilton. "London, Oct. the —— between day and night. The writer drunk." "Madam, Mrs. Whitworth [Whitrow]

[2] This refers to the Circular Yearly Meetings of which many were held in different districts during the eighteenth century. Seven Western Counties united for this purpose—Cornwall, Devon, Gloucester, Hereford, Somerset, and Worcester, at one period Wilts and later Warwick. Very large companies of the inhabitants attended and in time the crowds became unmanageable, many coming for no better purpose than drunkenness and revelling. The chronicler above has made the mistake of attributing to Friends the number and actions of the crowd [ED].

Similar meetings held *annually* at Stanbury, near Keighley, Yorks, are thus described by Rev. William Grimshaw (1708-1763, see *D.N.B.*), Vicar of Haworth, in a letter to Friends in 1749: "There are, you know, great numbers of carnal, careless people, young and old, who under pretence of coming to hear you, make no more of it than a mere rendezvous of vanity and wickedness; drunkenness, cursing, swearing, fighting, revelling, etc., abound; and this with many, not only the remainder of the day, but commonly all the night, and most of the day following, if not longer" *The Irish Friend*, iv. 94 (1841); *The Friend* (Lond.) iii. 53 (1845).

(who, as her epitaph on Twitenham highway assures us, had attained to as much perfection and purity as any since the apostles) is now deposited, according to her own order, between a fig-tree and a vine, there to be found out at the last resurrection" (p. 563). This was the celebrated Quaker Joan Whitrow.

1765

QUAKERESSES SEE THE KING, 4 July, "Seven female quakers, very neatly dressed, being desirous of seeing their Majesties come to court, were admitted into the royal apartments; where her Majesty was so condescending as to order the lady in waiting to compliment each of them; which they returned in a very sensible and modest manner" (p. 344).

MARRIED, 12 February, "Sir John Bridger of Combe, Sussex, to Miss Elliott of Grosvenor-square" (p. 97).

1766

DIED, 8 January, "Rev. Dr. Birch, R[ector] of St. Margaret Pattens, and F.R.S., by a fall from his horse as he was taking an airing on the Hampstead road" (p. 47).

DIED, 20 February, "Mr. James Barclay, banker, Lombard-str[eet]" (p. 104).

MARRIED, 8 March, "Silvanus Grove of St. Martin's-lane, Esq., to Miss Louisa Hillersden" (p. 151).

DIED, 10 June, "Miss Louisa Penn, in Spring-gardens." (p. 295).

MARRIED, 31 May, "John Penn, Esq., Lieut. Gov. of Pensylvania, to the eldest daughter of the Hon. Wm. Allen, Esq." (p. 342).

DIED, 30 October, "James Osgood, Esq., in Burlington Gardens" (p. 551).

DIED, 9 November, "Mr. Freame, banker, in Lombard-street" (p. 551).

PETER COLLINSON; an account of the introduction of Rice and Tar into the Colonies (pp. 278, 279).

QUAKERS, THEIR ANNUAL REPORTS [not found].

1767

DIED, 29 April, "Mrs. Candy [Candia] Corbyn, at Worcester, aged 98, an eminent speaker among the quakers" (p. 279).

MARRIED, 15 October, "Mr. David Barclay, of London, to Miss Rachael Lloyd of Birmingham, quakers" (p. 523).

1768

DIED, [7] April, "Eliz. Greenhill, of Tottenham high cross. In her youth she was celebrated in a poem called the Fair Quaker, written by Mr. Bingley"[3] (p. 199).

DIED *circa* April, "John Butler, of Baghurst in Hants, one of the people called quakers, and thought to be one of the strongest men in the Kingdom" (p. 199).

DIED *circa* May, "John Pickering, formerly lieut-gov. of Tortola, which he quitted and joined the people called quakers" (p. 302).

DIED, 11 August, "Peter Collinson, Esq., fellow of the Royal Society of Antiquarians, in the 75th year of his age; he was a gentleman of a most extensive correspondence in all parts of the globe, and a most useful member of society" (p. 398).

Translation of one of Voltaire's letters on the Quakers (4 columns, pp. 556-558).

1769

DIED, 18 March, "Mr. David Barclay, in the 88th year of his age. He was the only surviving son of Mr. Robert Barclay, author of the famous apology for the quakers, and had the singular honour of receiving at his house in Cheapside three successive kings, when at their accession they favoured the city with their royal presence" (p. 168).

DIED, [15] May, "Henry Fothergill, nephew to Dr. Fothergill, of London" (p. 270).

DIED, 3 June, "George Hanbury, Esq., silk merchant in Bishopsgate Street" (p. 319).

MARRIED, 20 July, "Tho. Zachary, Esq., to Miss Blackgrave" (p. 366).

MARRIED, 3 October, "Mr. Sylvanus Bevan, Banker, to Miss Wakefield of Kensington" (p. 510).

JEREMIAH DIXON, "The Length of a Degree of Latitude in the Provinces of Maryland and Pennsylvania

[3] *The Fair Quaker, or, the Seraphick Amours of John Bingley with a Female Friend, and his Poetical Lamentation just before his Death, to which is prefixed his Funeral Elegy.* By a Lover of Truth. London, folio, 16pp. 1715. (Inner Title has "The Fair Quakers.") In D.

determined from the Observations of Messrs. Charles Mason and Jeremiah Dixon, appointed by the Royal Society" (p. 567).

PART OF THE EPISTLE FROM THE YEARLY MEETING, signed Jeremiah Waring, clerk (2 columns, p. 218).

1770

"Some Account of the late Peter Collinson, Fellow of the Royal Society." Review of his LIFE (5 columns, pp. 177-180).

MARRIED, 31 July, "Dr. Lettsom, Great Eastcheap, to Miss Miers, Canon-street" (p. 392).

DIED, 20 November, "Wm. Osgood, Esq., Dover-street" (p. 543).

1771

DIED, [4] February, "The Hon. Rich. Penn, one of the two Proprietors of Pensylvania" (p. 94).

DIED, "Alex. Barclay, Esq., Comptroller of his Majesty's Customs in Philadelphia" (p. 142).

DIED, 5 April, "Mr. Tho. Whitehead, aged 71, at Reading, one of the people called Quakers" (p. 191).

MARRIED, 23 May, "William Baker, Esq., one of the Sheriffs of London, to Miss Juliana Penn, daughter of [Thomas] Penn, Esq., Proprietor of Pennsylvania; with 200,000 l." (p. 238).

QUAKERS YEARLY MEETING EPISTLE, signed by William Fry (4 columns, pp. 255-257).

1772

MARRIED, 14 January, "Andrew Reeves, merchant of Bristol, to Miss Plumstead of Reading, with 50,000 l. quakers" (p. 46).

MARRIED, 24 March, "George Dance, Esq., Architect, to Miss [Mary] Gurnell [daughter of Thomas and Mary (Willett) Gurnell] of Ealing, Middlesex" (p. 198).

MARRIED, 13 July, "Mr. Samuel Alexander to Miss Eliz. Gurney, of Norwich, eminent Quakers" (p. 342).

1773

MARRIED, "John Axford, Esq., Ludgate-hill, to Mrs. Reed, Frith-street, Soho" (p. 46). [Query of the family of Isaac Axford who married Hannah Lightfoot.]

DIED, "Mr. Devereux Bowley, one of the people called Quakers. He has left by his will 6,000 l. to the

London Hospital; 6,000 l. to the Quakers charity school, Clerkenwell; 3,000 l. to St. Luke's hospital; 1,000 l. to St. Thomas's; and 500 l. to each of the Quakers Meetings in London; besides many small legacies" (p. 203).

"Character of the late Mr. Samuel Fothergill, of Warrington, an eminent Preacher among the Quakers," by "A Lover of Truth and Justice." [Extremely interesting and appreciative account] (2 columns, pp. 222, 223).

DIED, 1 July, "Mrs. Mary Brewster, one of the people called Quakers, at Brandon in Suffolk, aged 77" (p. 359).

MARRIED, 3 August, "At the Quaker's Meeting-house, Gracechurch-street, Mr. Richard Gurney, of Norwich, to Miss Agatha Barclay, of Cheapside" (p. 412).

MARRIED, 10 August, "At the Quaker's Meeting-house at Bury, Mr. Joshua Hopkins, to Miss Sally Nunn" (p. 413).

MARRIED, 6 September, "Barnard Dickinson, Esq., of Monks in Wilts, to Miss Goostrey, of Missenden-Abby, Bucks" (p. 469).

DIED, 2 September, "Jonathan Alexander, Esq., of Bury, in Suffolk" (p. 470).

QUAKERS AND TITHES. Letter addressed to "Friend Urban" from "Minehead, 27 Feb., 1773" (not all published) (p. 123).

1774

MARRIED, 22 February, "Dr. Murray, Physician, of Norfolk-street [later of Jamaica], to Miss [Mary] Wilmer, [daughter of John and Elizabeth Wilmer] of Stoke Newington" (p. 94).

MARRIED, 7 May, "Major [John] Sinclair, of the Royal Fuzileers, to Mrs. [Elizabeth] Wilmer [widow of John], of Stoke Newington" (p. 238).

MARRIED, 19 July, "James Clayton, Esq., late of Sunbury, to Miss Penn of Laleham, in Middlesex, daughter of the late Hon. Richard Penn, Esq., and sister to the Hon. John Penn, Esq., one of the proprietors of the province of Pennsylvania, with 30,000 l." (p. 333).

DIED, 29 May, "At Tottenham, Mr. Thomas Cumming. He formed the plan for taking Senegal and Goree, in the last war" (p. 287).

1775

DIED, "[Thomas] Penn, Esq., one of the proprietors of Pennsylvania" (p. 206).

Letter of F[rances] D[odshon] to the King (2 columns, pp. 275, 276).

DIED, "Mary Lunn, one of the people called Quakers. She has left 50 l. to the Quakers workhouse, Clerkenwell, 50 l. to the Quakers meeting, near Gracechurch street, and 10 l. to the poor of Wandsworth meeting" (p. 406).

DIED, 23 August, "John Foy [Fry], an eminent preacher among the Quakers" (p. 455).

1776

DIED, "Wm. Fry, a preacher among the Quakers at Bristol" (p. 240).

DIED, 26 September, "Abraham Crowley, merchant, in St. Thomas the apostle" (p. 483).

DIED, "Robert West, father of Mr. [Benjamin] West, Historical Painter. He was born at Long Crandon, Bucks, in 1690; in 1715, went to Pennsylvania, where he had three brothers settled, who went there with William Penn. He married and raised a family of ten children in that province, and came over in 1764 to visit his native country, and see his son, where he has continued ever since. He was one of the people called Quakers, universally esteemed" (p. 483).

AMERICAN QUAKERS' PRINCIPLES addressed to people in general, signed by John Pemberton, clerk, at Philadelphia, 20th of 1st mo., 1776 (4 columns, pp. 456-458).[4]

1777

QUAKERS' YEARLY MEETING EPISTLE, signed Sampson Lloyd, Junior (3 columns, pp. 270, 271).

1778

DIED, "Hon. Rd. Dawson, eldest son of Lord Dartrey, at Cambridge" (p. 141).

LETTER FROM JOHN SCOTT of AMWELL (p. 203).

1779

MARRIED, 1 December, "Hon. Tho. Dimsdale, baron of the Russian empire, to Miss Dimsdale" (p. 615).

[4] *The Ancient Testimony and Principles of the People called Quakers renewed with Respect to King and Government.* Three edd. in D.

November 22nd, "John Roberts and Abraham Carlisle, two Quakers, were executed at Philadelphia, being convicted, it is said, of carrying on a treasonable correspondence with the enemies of the United States" (p. 44).

LETTER OF DR. FOTHERGILL on Quaker Sufferings (2 columns, pp. 431-432).

JOSEPH J. GREEN.

The Duke of Cleveland and his Quaker Tenant

TO THE DUKE OF CLEVELAND.

The painful situation in which I feel myself placed owing to the circumstances set forth below, will perhaps plead my apology for thus troubling thee.

I waited upon Capt. Phillips at his office some months ago on business connected with my farm, at which time he refused to transact any with me on account of my not taking off my Hat. I accordingly left him without having stated my errand.

Yesterday I sent my ½ yrs Rent by one of my neighbours, which was paid to Thos. Scarth after which the same person applied to Capt. Phillips for payment of the Oats supplied by me which he refused to pay unless the application was made by myself personally.

As Capt. Phillips before refused to transact any business with me except I would first take off my Hat, and as I cannot under present circumstances violate the principles of the society to which I belong by conforming to the custom of the world in this respect, I feel myself placed in a trying position. The circumstance must be peculiar in which any member of our religious body could enter into the presence of any one uncovered without violating the principles of his profession, when we are well aware that person would not allow us under *any* circumstances to enter his presence with our Hats on.

Thus placed it will be very satisfactory to me to know what are thy sentiments upon the subject, and in expressing this desire I look back with much pleasure to the kindness with which I have been treated upon all former occasions by the Authorities at Raby.

My family connexions and myself have now occupied the Farm here upwards of 60 years, and it would be painfull to me under ordinary circumstances to have to be seperated from it but I feel that I cannot sacrifice my religious principles for what may be deemed so important a consideration.

I am very respectfully,

JOSEPH HARTAS.

Raby Park,
8 mo 4 1843.

Raby Castle,
Saturday.

JOSEPH HARTAS,

In reply to your letter I can only say that I am very sorry for the circumstance which caused the dispute between you and Mr. Phillips; from what I can learn from the latter—however, it was by some mistake or some misconception that your friend by whome you sent your rent, did not receive the payment for your Oats supplied to the Castle. I have however now given directions for the amount being delivered at your house by Beli.

I can only repeat again I am sorry for what has occured, and as I always have been, so shall I continue to be a sincere friend to toleration, by shewing an earnest desire to respect the religious and conscientious scruples of any one, be he my tenant or otherwise.

Your Well Wisher,
CLEVELAND.

[From the originals in the possession of the Misses Hartas, of Mansfield, grand-daughters of Joseph Hartas, 1915.]

East New Jersey, 1682

A valuable vellum document has been offered for sale by H. Stevens, Son, and Stiles, the well-known American booksellers, of Great Russell Street, London, and is now under the care of the Librarian of D. It contains an abstract of the title of the twelve Proprietors of East New Jersey, who purchased the Colony in 1682 from the Trustees of Sir George Carteret (d. 1680), the original grantee.[1] The purchasers were William Penn, Robert West, Thomas Rudyard, Samuel Groom, Richard Mew, Thomas Hart, Ambrose Rigge, Thomas Willcox, Hugh Hartshorne, John Heywood, Clement Plumsted and Thomas Cooper. Their signatures and seals are on separate tabs of vellum at the foot of the deed. The escutcheon of William Penn's seal is very clear. Four other heraldic seals have been used, and seven seals bear the initials "W. G." (probably William Gibson). Witnesses to the signatures of all save William Penn and Ambrose Rigge were William Gibson, Edmund Bannister and Harbert Springett. Penn and Rigge signed before Harbert Springett, J. Swinton and William Gibson. The document measures 15 by 20½ and is in very good preservation. The price asked is £125.

[1] A brief account of the transaction may be read in Camb. *Journal*, ii 434.

Truth reigned in pure dominion and in the life of Truth were all Friends refreshed.

RICHARD HUBBERTHORNE to Margaret Fell, 1656.

Dr. Fothergill to Henry Zouch, 1778

Near Middlewich,
Cheshire 14th. Jnst. [1778]

My Worthy Friend

Jt was only two days ago, that I learned, to my great mortification, that the plants I proposed to send almost twelve months ago, and repeated the expectation, the last spring, are not yet sent.

Jn a letter I received 2 days ago from my Gardiner, is the following paragraph, " Mr Zouchs plants escaped me till lately, and as there are about a score of rare succulents mentioned, I could only send cuttings of some of them, which I think would be too late this year. Pray sir shall I let them alone till next spring, or shall I yet send a few hardy things which may not perhaps look so well ? "

My answer was to send what he could directly, and to make up next Spring with every thing curious we had to spare.

For the most part he is very carefull to observe my directions in these affairs. But two causes I apprehend, have contributed to this neglect. In the Spring, we were busy in adding to our shelter for tender plants—and the whole year near London has been so unusually dry that he has been fully occupied in watering and other necessary care. These circumstances I believe have been the causes of neglect, for which I am really concerned, and can now only acknowledge it in this manner and I hope we shall not be guilty of the like for the future. I do not suppose that for these 18 months past, we have had half our usual quantity of rain in the neighbourhood of London, and I hear not much more than a weeks moderate rain—during the whole summer, which has been and is severely felt by the grazing farmers, whose fields are burnt up, and in many places, they are obliged to fodder as in winter.

We have been at this place about 6 weeks ; in two more we set out for London—But I could not omit exculpating myself on this occasion, as I not only gave

directions at my return from Yorkshire last autumn, but repeated them this spring.

I believe, in this county, scarce a finer or more plentifull season has been known. The corn is for the most part got in near a month sooner than usual. At the place where we reside, we have a moderate share of wall fruit, and well flavoured. I planted the trees at my first coming hither, tho' on anothers premises, and they repay me plentifully.

There is one very singular circumstance, I cannot omit mentioning—There are few countys I believe more infested with Wasps and Hornets, in general than this. I have not seen one of either kind since we came hither—in former years it was scarcely practicable to preserve any fruit from their ravages.

Next spring we propose to make a little open [ing] at Ackworth. The purchase was adopted wi[th] much more chearfullness, than I expected, especially when I considered the general apprehension of worse times. I hope it may be a protection to innocence, and afford a sober education to many individuals. If they are honest, sober & industrious, let their peculiar modes of thinking be what they may, they cannot be bad commonwealth men.

My sister joins me in a fresh remembrance of thy kind attention to us last year, and accept our best wishes for thy health and happiness.

J FOTHERGILL.

[Address]
For H. Zouch
at Sandal near
Wakefield
Yorkshire.
[Endorsement]
Dr. Fothergill.

Copied from the original in possession of John Albert Bright, One Ash, Rochdale, 1915.

This letter was written in the year 1778, from Lea Hall, a country house, where Dr. John Fothergill was accustomed to spend two or three months in the autumn of each year from 1765 to 1780, the year of his death. It was addressed to Rev. Henry Zouch [1725?–1795], a fellow-Yorkshireman and friend of his, and a man of some position in the

county. They were in correspondence in the last year of Fothergill's life respecting an important County Association held in York, at which the political troubles of the times were discussed. The letter bears token of the writer's keen observation and interest regarding all natural objects, especially plants and trees, also of weather conditions—and ever with a view to the benefit of man. He alludes too to the successful carrying through the Yearly Meeting of 1778 of the scheme for the purchase of Ackworth School, in which he was the prime mover.

Note by R. HINGSTON FOX, M.D.

Recent Accessions to D.

IN addition to the unstarred literature introduced under the heading "Friends and Current Literature," the following items have been added to D. during the last few months:

Friends' Mission in Jamaica, by Gilbert L. Farr, Richmond, Ind., 1912.

Unexpected Tidings of the War and of the Future, with a Preface by the Countess of Portsmouth, and an introduction by Rachel J. Fox (both members of London Y.M.), London, 1915.

Proceedings and Addresses of the International Conference of Men Friends, Richmond, Indiana, October 20-22, Richmond, Ind., 1915.

Descartes, His Life and Times, by Elizabeth S. Haldane, 1905, with a portrait of Elisabeth, Princess Palatine (1618-1680), from a painting by Gerard Honthorst.

List of Personnel of British Red Cross Society and St. John, September, 1915; revised, as to Friends' Ambulance Unit in Flanders and Italian Ambulance Unit, to the end of 1915; presented by E. Harold Marsh.

A History of the Ancient Flemish Family of Tayspill, etc., 1272-1911, compiled by Joseph J. Green, in manuscript, 1911, 240 pp.

Marriage Certificate of George Crone and Mary Wright, Hardshaw, 1765.

Lists of Members and Attenders of York Monthly Meeting 1861, 1863, presented by Christopher S. Watson.

William Penn, par C. Vincens, Paris, 1877.[1]

"Descendants of John Gray, of Southwark (b. 1680, d. 1728) and Mary his Wife (and those who have married Descendants) serving in the Forces of the Crown during the Great War of 1914." Privately printed by Perceval Drewett Lucas; corrected to 18 January, 1916.

Sundry papers, 1820 to 1837, presented by Barnsley Preparative Meeting, per William E. Brady.

Some Illustrations of Home Life in Lonsdale North of the Sands, by John Fell, of Flan How, Ulverston, 1904, presented by Mrs. Fell.

[1] "C'est un des premiers ouvrages de Mme. C. Vincens, qui en a écrit ensuite tant d'autres très-remarquables sous le nom d'Arvé de Barine." Letter from Pasteur Rainette to Joseph G. Alexander, 1916.

Friends and Current Literature

PARTS I. to III. of Vol. I. of the *Proceedings of the Prehistoric Society of East Anglia* have been added to the Reference Library by the kind presentation of Dr. William Allen Sturge. These contain Dr. Sturge's addresses of fascinating interest on "The Chronology of the Stone Age" and kindred subjects. Passing briefly over the still unsolved Eolithic problem he deals with Palæolithic and Neolithic implements as only an expert can. His observations especially concern patination, the change which the surface of a flint has undergone "due to time or other causes" excluding "mere staining" and striation or scratching by glacial action of flint implements of both Palæolithic and Neolithic periods. He is led to the conclusion that glaciations occurred in each of these periods and prior to the coming of Palæolithic man, and that during the glaciation associated with Neolithic man there were "at least eight advances and recessions of the ice during the main glacial period." Dividing the Neolithic flints into classes Dr. Sturge shows that the scratches differ in number and quality and the patina in depth and intensity, marking a gradual decrease of severity of the recurrent glaciations that were separated from one another by intervals that must be "measured by a unit of ten thousand rather than of a thousand years." These drafts on the Bank of Time carry us back to a period from 200,000 to 300,000 years ago, before we come to the Cave periods and further back still to drift man flourishing from 700,000 to 1,000,000 years ago.

These conclusions tally remarkably with Croll's theory of glaciation based on the periods of varying ellipticity of the earth's orbit. The examination of the subject was carried thus far in 1909, but further investigations have shown that the date of the last glaciation based on this theory only is not justified by facts. Traces of minor recurrent glaciations are to be found during the later Neolithic period which have left their mark on East Anglian flints ending with one that corresponds with a glaciation of Sweden 15,000 years ago.

When Dr. Sturge published his paper on "Chronology" his attention was called to the work of Major-General Drayson, R.A., sometime assistant at Greenwich Observatory and for many years Professor at the Royal Military Academy, Woolwich. Drayson "set himself the task" of finding formulæ for working out problems connected with the movements of the earth. He claimed that a wrong centre had been taken for the movement of precession by which the poles of the earth's axis revolve in the heavens in the course of thousands of years. He maintained that the pole of the ecliptic is not the centre of this movement but a point six degrees from the pole. Drayson worked out the precession period at about 31,700 years, his astronomical conclusions fitting in with Dr. Sturge's inductive conclusions "as a glove fits a hand," the common and "startling result" being this. "Fifteen thousand years ago the Arctic Circle was at Durham, and the Tropic of Cancer at Gibraltar," producing a "fight between sub-arctic and sub-tropical

conditions" which would be far beyond anything we experience to-day.

Space prevents our entering upon the intricate detailed explanation given by Dr. Sturge in support of these conclusions. Sufficient has perhaps been given to awaken a thirst for more knowledge of fascinating exploration of the mighty past. If Keith in his "Antiquity of Man," ably reviewed by Walter S. Rowntree in the issue of *The Friend* for 10th of December, 1915, provides a workable hypothesis for the descent of man on an anatomical basis, do not Dr. Sturge's conclusions provide us with those vast stretches of time needed to support the hypothesis? Each explorer who helps to clear up the difficulties of an evolution, which in some respects we may have accepted blindly, confers a lasting benefit on the hungry searcher after the whence, why and whither of human history and destiny.

ISAAC SHARP.

A book printed for private circulation has been kindly presented to the Reference Library by Rt. Hon. Sir Edward Fry, G.C.B., being *A Century of Greek Epigrams Done into English Verse*, by himself, Lady Fry and Agnes Fry. In his introduction dated August, 1915, Sir Edward Fry compares the Greek epigram to the snap-shot photograph "in its intimacy and directness"; leading us into sympathy with the every day life of ancient Greece with its cares and sorrows, its humours, or with its "questions on the deeper issues of life."

With Ptolemy the astronomer, contemplating the "mazy-circling stars," we may "quit this earth," "to taste ambrosia in the courts of God," or from an unknown author learn that he only is holy "whose soul is free from sin." The glory of Thermopylæ and Platæa whose heroes "dying, died not," is brought to our minds, and in imagination we may roam through old Mycenæ with its "Cyclopean vaults and treasuries of gold." Here, as in all times, the pathos of seafaring life and courage of the men that commit their fragile barks to the cruel sea, leaving perchance their bones to whiten in some lonely spot that "only the sea-bird knows," stir the poetic thought. The thoughts of life and death—change and decay—lead us "with old Khayyam" to the one certainty that we can "not add to life one hour the more." The "cool clear waters" of the fountain, the "clustering ivy-leaves," the ripening grain, the "warbler's song," "the shrill cicula's cry," "the dewy flowers of gold Persephone" speak to us of "Nature's pleasing theme." The "fierce madness" of love and its sweetness "when one cloak can shelter lovers twain," the power of "winged love" that snaps "the winged thunderbolt" or draws with a magnetic force has its place, whilst Art too is represented in the Niobe, once changed to stone, but brought to life again under the skilful hand of Praxiteles. Over these epigrams a pleasant hour or two, or moments now and then taken from the stress of life may brightly and usefully be spent.

ISAAC SHARP.

French Heroes at the Military Hospital, Arc-en-Barrois, France, by Wilson Crewdson, one of the orderlies at the hospital (privately printed 1916). This 16pp. 4to brochure, well printed and well illustrated, gives an account of the work and everyday life of the hospital staff and patients.

The pages devoted to "instances of men who a few months since were leading very ordinary lives without any expectation of becoming heroes," are full of interest and bring before the reader a picture of suffering heroically borne.

Houghton Mifflin Company (Boston and New York) announce the spring publication of *Memorandum Written by William Rotch in the Eightieth Year of his Age.*

"This quaint manuscript, now for the first time printed, is an important contribution to our knowledge of a minor episode of the Revolutionary War. William Rotch was a Quaker who at the outbreak of the Revolution made a strenuous endeavor to keep the Island of Nantucket neutral. This full and picturesque narrative of this affair and of his journey later to England and France on a quasi-diplomatic mission is of fascinating interest." Limited edition of 450 copies, 400 for sale. Price $3.50. ELLA K. BARNARD.

Volume 50 of the *Friends' Quarterly Examiner* appears under fresh auspices. Ernest E. Taylor, Bannisdale, Malton, Yorks, has assumed responsibility in the place of Sir George Newman. This welcome Quarterly has passed out of the hands of West, Newman & Co., after being a quarter of a century under the care of this firm of printers and publishers.

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* "A change of scene is recorded in the diary when on 3rd August [1847] Henry [Fawcett] becomes the first pupil at Queenwood College. In its previous career this temple of learning had been Harmony Hall, built by Robert Owen for his last Socialist experiment. In 1847 it was opened as a school by Mr. Edmonson, a Quaker.[2] Special emphasis was given to scientific training and English literature. The school seems to have been very congenial to Harry and his intellect began to develop rapidly." *Life of Henry Fawcett* [1833-1884], by Winifred Holt, 1915.

Miss Margaret Ferrier Young, of Sandford, Dublin, has an article in the *Journal of the Archæological Society of the County of Kildare, and Surrounding Districts*, vol. viii. no. 3, Jan. 1916, on "Ballitore and its Inhabitants." There are several letters from Mary Leadbeater to the Keatinge family, of Narraghmore and later of Shrewsbury and London, 1811-1813, also a view of the Shackleton school at Ballitore, and portraits of Richard Shackleton (1726-1792) and of William and Mary Leadbeater.

The Westonian, of Second Month, prints two papers read at the Centennial Anniversary of Birmingham Monthly Meeting—"Past and

* = not in D.

[2] George Edmondson (1798-1863) was "originally, a bookbinder's apprentice; master of a boarding school at Broomhall; visited Russia as tutor to Daniel Wheeler's children, 1817; principal of Queenwood Hall, Hants; added agriculture to the curriculum; an early promoter of the College of Preceptors" (*D.N.B. Epitome*). Prospectuses of his schools at Tulketh Hall, near Preston (published Nov. 26th, 1841) and Queenwood College, near Stockbridge, Hants (opened 28 vii. 1847) are in D.

Present," by Isaac Sharpless, "Friends and the Community," by Louella P. Hayes.

The Annual Monitor for 1916 (Gloucester: Bellows, 5½ by 3¾, pp. 206, 1s. 6d.), has appeared, prepared by Joseph J. Gill, of Newcastle-on-Tyne. There are thirty-five memoirs and nineteen portraits. The average age at death rises still—in 1912-13 and in 1913-1914, it was sixty five years, in 1914-15 it was sixty-six and a half years. This applies to the membership in Great Britain and Ireland.

Several new publications in pamphlet form are to hand from the Yorkshire 1905 Committee (Robert Davis, 30, Leadhall Lane, Harrogate), including *Worship, Witness, and the Need of the World*, taken from T. R. Glover's Swarthmore Lecture—"The Nature and Purpose of a Christian Society"—1½d. post free.

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* *French Nursery Songs* is the title of a small collection of pieces translated from French by Elizabeth Fox Howard, a London Friend (London: Curwen, pp. 50, two shillings).

International Relationships in the Light of Christianity contains the lectures given at the Interdenominational Summer School held at Swanwick, June—July, 1915 (London: Simpkin, 7½ by 5, pp. 195, half a crown net). The Quaker contributors are John W. Graham and J. St. George Heath, who write respectively on "Christianity against all War" and "Peace and the Education of a Citizen."

The "Theology and Philosophy" portion of *The Athenæum Subject Index to Periodicals*, 1915, has been received (London: The Athenæum, Chancery Lane, W.C.; New York: B. F. Stevens & Brown, 12 by 9¼, pp. 34, 1s. 6d. net). It is dated March 11th, 1916. There are numerous entries under "Friends, Society of," from the "Journal of F.H.S." and other periodicals.

Information respecting the family of Bushell of Frodsham, a member of which was Edward Bushell (bapt. 1619/20, died 1694), a prominent member of the Jury in the noted trial of Penn and Meade in 1672, may be found in *Transactions* Cong. Hist. Soc. vi. 379 (1915).

A Souvenir has been issued of the Jubilee of the Friends' First-day School, Oldham, celebrated last autumn. It is a volume of 48 pages and numerous illustrations. There is a foreword by John W. Graham. The first portion deals with Oldham Meeting of Friends in the early days, and the later with the First-day School. In connection with the celebration there has been a reproduction (measuring 13½ in. by 15 in.) of a map of Meetings in the six Northern Counties first published by James Backhouse, of Darlington, in 1773. Special prices for remainders may be obtained from William Taylor, Hope Villas, Middleton, Lancs.

We have also received a copy of a paper read by William Taylor at a conference at Oldham in January, 1916, on *Co-operation of Friends' Meetings around Manchester*, accompanied by a map of Lancashire Q.M. in 1773.

Notes and Queries

KEY TO ABBREVIATIONS

D.—The Friends' Reference Library at Devonshire House, 136, Bishopsgate, London, E.C.

Camb. *Jnl.*—*The Journal of George Fox*, published by the Cambridge University Press, 1911.

D.N.B.—*The Dictionary of National Biography.*

HONOLULU.—Was the paper called "The Friend" published in Honolulu at the time of Lincoln's death a Quaker publication?

REQUEST FOR A REGISTERED MEETING HOUSE AT FAVERSHAM, KENT.—"To the Archbishop of Canterbury.—We the people called Quakers desire it may be registered in the Ecclesiastical Court in Canterbury that they may use a house or place in Faversham in the County of Kent for religious worship for the said people. And do likewise desire a certificate of the same.

"JOHN SIMS,
"JOHN MADDOX,
"JOHN LOVE.

"1 July, 1696."

From *Extracts from the Visitation Books of the Archdeacons of Canterbury*, p. 59, published in "The Home Counties Magazine," vol. vii. (1905).

[No record has been found that this request was granted, or that a regular Meeting was established at Faversham until 1914.]

ANNIVERSARY CELEBRATIONS (xiii. 42).—Another volume, omitted from the list, is *Proceedings of the Centennial Anniversary*, Friends' Meeting House, Darby, Pa., 1905.

BUXTON FAMILY.—Was any member of this family ever in membership with the Society of Friends?

DESCENDANTS OF MARY DYER, THE MARTYR.—During William Savery's visit to the Island of Jersey, in 1797, he met "an elderly woman who said she was granddaughter to Mary Dyer, who was put to death at Boston, and that there were several other of her descendants on the island" (*Journal*, Lond. ed. 1844, p. 228). Is more known of Mary Dyer's descendants in Europe?

BREAKING UP MEETINGS.—Does the practice of all Friends shaking hands at the close of the meeting following the same action of the "heads" of the Meeting, still obtain in America? Whittier writes of it in his poem "The Meeting":

"The elder folk shook hands at last,
Down seat by seat the signal passed,"

and it was customary in the Middle West in the fifties of last century (see Cook's *Quaker Divide*, 1914, p. 64). Was this custom ever practised in European Meetings?

CHURCH-FETTIPLACE MARRIAGE, 1693.—Thomas Church of Bread-

street, Citizen and Skinner, of London, son of Thomas Church, late of Salop, Gent. dec'd, married Theophila Fettiplace, daughter of Giles Fettiplace of Cowlne St. Allwin in the County of Gloster Esqr & Mary his wife, at Cirencester in county of Gloster

Witnesses
Giles Fettiplace
Elizabeth Fettiplace
Frances Bellers
John Bellers and others

The above signatures are immediately below those of the contracting parties.

From the original in Friends' Library, 142 N. Sixteenth Street, Philadelphia.

PARTRIDGE-CHURCH MARRIAGE, 1706.—John Partridge of Cheapside, Citizen and Gouldsmith, of London, Son of Seth Partridge, late of Hempstead, in the County of Hartford, yeoman, deceased And Theophila Church, widow of Thomas Church, Citizen & Skinner, of London, and daughter of Gyles Fettiplace of Colnallin, in the county of Glocester, Esquire, deceased.

Place of Marriage—Public Meeting Place at Hammersmith in Middlesex

Date—Second Month called April 18th day 1706

Signatures
John Partridge
Theophila Church

The following names appear below those of the contracting parties under the heading "The Relations":—
Frances Bellers
John Bellers
James Church
Eliz. Church
Thomas Church
Mary Mason
Mary Clay
Elizabeth Bellers

Other witnesses:—
George Whitehead
Wm. Penn
Benjamin Bealing
Anne Whitehead

The original certificate is in possession of George Vaux, of Philadelphia.

CROSBY RECORDS.—*A Cavalier's Note Book*, being Notes, Anecdotes & Observations of William Blundell of Crosby Lancashire, Esquire, Captain of Dragoons under Major-Gen. Sir Thos. Tildesley, Knt. in the Royalist Army of 1642. Edited with introductory chapters by the Rev. T. Ellison Gibson, author of "Lydiate Hall and its Associations." 1880.

Page 113 Quakers.

My Neighbour Richard Johnson told me this day (August 18, 1665) in plain terms, that those of his religion did not use baptism by water at all; and that it is not lawful for them to fight in any case; and that one Bennet,—in Derbyshire, first called them Quakers.

Mrs. Trask was a kind of primitive Quaker, yet was she called a Sabbatarian. She lived in prison (where she died) a most strict penitential life fifteen years.

One John Blaket [?Blaykling] (if I mistake not the name) is a great man among the Quakers, and liveth near Sedbergh in Yorkshire. Copied by ROBERT MUSCHAMP.

BAPTISMS.—1717 June 5 Samuel Firth aged about 19, Mary about 18 and Sara about 7. all young people from Eccleshill, bapt at Bradford.

1720 Jan. 8. Phœbe a young woman & dau^r of Samuel Firth a pretended Quaker late of Eccleshill about 22 years old, bapt at Bradford.

From *Northern Genealogist*, i. 241.

MARGARET LINDOE.—Historical Manuscripts Commission. Fourteenth Report, Appendix Part IV. The Manuscripts of Lord Kenyon.

Page 548. The Rev. William Jones to the Hon George Kenyon 1406. 1797 September 2 (Nayland)—"I have left off my doctor and my medicines, for some days . . . It is happy I got well, for I have enough to do in making one house answer the purpose of two, my neighbour, Whitaker, having taken the adjoining house to his own use. The room over the kitchen is now filled on every side with books. . . . It seems there is a son of the Bishop, a nephew of Lord Thurlow, who, by Tom's description of him, would suit so well with us, that if there should be any chance of his coming, I would put aside every other application and keep one place open for him. If you know of any such thing in the Wind, let me know of it privately . . . It is a matter of indifference to me whether I take another pupil or not.

"The case is this: my friend and pupil, Reginald Cocks, has questioned me about a son of Lord Lyttelton's, at whose house he now is. Do you know the young man, or does he know him? because, for your brother's sake, and my own comfort, I shall be very tender what sort of person I take into my family. Reginald, if he knows the lad, would not deceive me. He is now at Rugby School, a seminary not upon a level with Cheam, in my opinion, as a preparation for my house . . . Now I talk of pupils, I can tell you that, since your brother went home, I have had a female pupil of a very unusual description. In the first place a Quaker; in the next place one of the finest and most amiable young women I ever saw; allied to the first Quakers in the kingdom and the admiration of them all. Robert Barclay, the famous apologist of the Quakers to Charles the Second, was her grandfather. Pupils I have had, some of whom have been, to be sure, very extraordinary, but none more so than this young woman. When I thought her sufficiently instructed, we made her a christian, by baptism, in Nayland Church, & next week, to my great surprize, our William is to make her his wife. Things are to be well or ill in this world, according to God's blessing, and not without; so of this, I can only say that it appears well. Her name is Margaret Lindoe, and your brother Tom dined with her at my table, together with two presbyterians who introduced her here, when I knew nothing of what was approaching. . . ."

Copied by ROBERT MUSCHAMP.

SENT TO BOARDING SCHOOL.—At a Monthly Meeting at Enfield y^e 22^th 12^mo [16]92.

"Edmon Burton has sent wourd that he cannot afforde to keepe the widdow ffenches sonn longer at the raite of £6 a year, & ffriends concidering y^t it will be nessecary

the Boy be put sum where for 4 or 5 years whear he may be learnt to reade & write, in order to make him fit for an aprentis ship, & doe think that to send him to the friend that keeps schoole & Borders in Yorkshire[1] for six pounds a year will be the best way to Jmproue & fit the Boy for any sort of Busanesse."

The widow was asked to be present at the next meeting, when she objected to her son being sent into the North and desired permission to consult her mother before she "possatiuely resolued." with the result that under date 26th of 2 mo 1693 we have:

"The widdow ffrench has this day declared to this meeting that shee is willing her sonn be sent to The friends schoole in the north, and, desires friends to send him when & as they shall think conuenient and Desires shee may have him at home a day or two wth her before friends send him."

[1] The following list of Friends' Schools is copied from the Yearly Meeting Minutes, under date 1691. One Yorkshire School only is given.

Schooles kept by ffriends.

1 In Bristoll one.
1 At Penketh in Lancashire one for boyes. And
1 One at watrington for Girles.
2 At Alton Two.
1 In Huntingtonshire at Ramsey one for both Sexes.
1 In Thornebury in Glocestershire one for both sexes.
1 At Bradly near Sheiffield one for Boyes.
1 At Brighthamsted in Sussex one for Girles.
3 In Hartfordshire 3: Two at Hartford one at Hogsdon.
1 Near Watford one, (Wm Loddington Mr) for boyes.
2 At Coxhall in Essex one for boyes. And at Colchester in Essex one for boyes.

15

DEATHS BY LIGHTNING.—1680 12 mo 25.

ffriends received a Brieff on ye behalfe of Ann ye late wife of Jno Sawyer late of Cookeham in this County whose late Husband and Sonn being at Plow in ye feild with foure horses were all Strook dead in ye place with a Tempest of Thunder & littening to ye great damage of ye poore pettitioner wch pettition was Signed by Tho: Staples & Jno Whitfeild two Justices of peace

agreed to give 3s towards ye Reliefe of ye said Ann Sawyer. don.

Copied from the Minutes of Reading M.M. by Albert Cook Myers.

HARRIET MARTINEAU AND A QUAKER MARRIAGE. — In the *Retrospect of Western Travel*, London & New York, 1838, i. 66, by Harriet Martineau (1802-1876) there is a lively account of a Friends' marriage which took place in Philadelphia in 1834.

OBADIAH HOLMES (xiii. 38), reported by Allen C. Thomas as presented in 1650 by the Pilgrims of New Plymouth, suffered most severely next year at Lynn, beyond Boston, from the Puritans of Massachusetts. He was a Manchester man, who settled first

at Seekonk, but afterwards went to Rhode Island, and was member of the Baptist Church at Newport. Full details are given by Benedict in his *History of the Baptists.*—

W. T. WHITLEY.

THOMAS GOWER, gentleman, (xiii. 20) was presented at Whitburn, in Durham in September, 1665, for keeping his children unbaptized. While he was in company with Thomas Wood, a Quaker, yet it is not said that he was. And apparently he still was a Baptist. He was a Londoner, captain in the train-bands, who, with Paul Hobson, signed the Baptist confession of 1644, and its revision of 1646. In the correspondence of the Hexham Church, he appears as head of a Baptist Church at Newcastle in 1654. In 1662, he was reported by spies as plotting in Lothbury, very dangerous. In May, 1665, he was presented for not attending his parish church, having been in London for the last two years. This apparently led to his returning north, so that he was arrested in August, and next month was reported as in Durham jail, and as cited to the ecclesiastical court—obviously in connection with the new fact published by Prof. Lyon Turner. In April, 1666, a further report was made that he was in prison and excommunicated. But in 1668, he was with Hobson at Shields, when a warrant came for both. Other reports, still to be seen in the State Papers, show that he was in Durham jail till 4 May, 1672. But now by the efforts of the Quakers, a great pardon was being prepared, and on 26 June Gower's name was added; on 10 January, 1672/3, Ellis Hookes wrote to Margaret Fox that all the prisoners were discharged except those in Durham. Yet while Gower did owe his freedom to the same Pardon, which freed Bunyan and others at Bedford, Joseph Davies and others at Oxford, John Griffith and others at the King's Bench, it would seem that he was still Baptist, like these, and all shared in the boon obtained by the Quakers.

W. T. WHITLEY.

A Quotation for the Times

I do not object to my children suffering any hardships or running any risks, in the cause of liberty and the support of great principles, if duty requires it; but I wish them to know themselves, to act from the highest and noblest motives, and to be true to their conscientious convictions.

WILLIAM LLOYD GARRISON, Boston, Mass., 1862, in *Elizabeth Buffum Chace. Her Life and its Environment*, 1914, vol. i. p. 242.

Tolerance founded upon doubt can never be an inspiring virtue.
T. EDMUND HARVEY, *A Wayfarer's Faith*, 1913, p. 3.

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THE JOURNAL
OF THE
FRIENDS HISTORICAL SOCIETY

For Table of Contents see page two of cover

Richard Smith and his Journal, 1817-1824

Continued from page 58

ALL his business in Philadelphia being completed, and arrangements made for sending his goods by waggon, on the 28th of Tenth Month, 1817, R. S. set out on foot for Pittsburgh, Pa., a distance of 301 miles, which he accomplished in twelve days. His account of the journey is full and interesting—the soil, timber, crops and amount of cleared land all being remarked. After it had rained on the fourth day, the roads were "like a clay-pit," and again, "bad beyond description." On the fifth day he was obliged to take the stage from Abbotstown to Gettysburg—"the many creeks being mostly impassable by persons on foot"; the fourteen miles occupied three and three-quarter hours. Two days later he overtook the stage-passengers again, "impatient at being detained." He passed many emigrant waggons, often in difficulties, several of them those of the "peaceable Germans," an adjective he always uses; no doubt these were the Redemptioners, who had left Philadelphia many days before he did.

1817.

10 mo. 28. Farms 120, 150 to 200 Acres, price p Acre $100, 120 or 150; produce in Wheat 20 to 25 Bushels p Acre.

10 mo. 29. The Tavern-keeper at Smoakers Tavern quite a Young Man, a horse-Racer; his Servant a wicked Swearer, detained my parcel till I had paid my Bill.

THE JOURNAL

OF THE

BUFFALO HISTORICAL SOCIETY

1817.

10 mo. 30. 5½ miles eastward of Lancaster met with a Friend who said that Land in that Township[6] was worth from £100 to £200 sterling p Acre, fine grazing Land. The Dutch Language vernacular in the District. A Bridge over the Susquehannah [at Columbia] one mile long. Toll for a Waggon with 4 Horses $1 ; Fine for exceeding a foot's pace $20; taking a lighted Segar or Pipe $50. Pd. 6¼ Cents. Arrived at a Dirty Dutch Tavern.

10 mo. 31. The Shops shut up this day at York to Commemorate the Reformation by Luther 300 years since its comencement. Before I arrived at Abbots Tavern was wet thro.' Went with my Linen to Wash to a poor Woman who supported 3 Children & a blind Mother. Her Grandfather (Abbot) once owned the whole of the District. Gave her some Meal, currants & coffee. The Tavern-keeper said: "The following remark will generally apply thro' most of these parts & others, viz: First Generation, industrious sober Œconomists (scraping too near), The Second often Spend-thrifts, the third very poor."

Lands in this District $78 cash, $100 credit.

11 mo. 1. Found unpleasant company in several rough Waggoners at the foot of the Mountain, who carried their Beds with them & lay upon the floor.

11 mo. 3. The last 19 Miles almost one continued Chain of Mountains ; the roads very bad. An Emigrant Waggon had the Axletree broken when I came up, another had spent nearly all his Money and his Waggon fast, being 150 miles short of his intended Journey.

This night was spent at Householders Inn, Junietta Crossings. On this and the previous day, he heard that Wolves and Bears did damage to farmstock.

11 mo. 4. [23 miles to Schellsburg.] In the Inhabitants little appearance of religion. Felt much weakness of Body (being very sore).

11 mo. 7. [At Adamsburgh] where I first saw coals burnt in America.

11 mo. 8. [26 miles to Pittsburgh.] At the principal Inn there was denied Lodging. [Perhaps he looked much like a tramp after the wear and tear of the road.]

Total of computed Expenses of Journey, $10.38½, exclusive of about $1 for Shoe Leather.

R. S. stayed at Pittsburgh a little under two months, with the exception of a short visit to Brownsville. He was occupied in selling and exchanging a part of his stock, which did not arrive till eight days after himself. He makes no reference to Friends whilst in the City, though some of their books were in the Public Library. At Brownsville he called on E. and Caleb Hunt with letters of introduction, who gave him much information about this neighbourhood, and "suitable advice for the disposal

of my goods, and gave me a Letter to a respectable man in Smithfield." It was no doubt on their advice that he went to that place. At Brownsville, also, he "spent an agreeable time with Jno. & his Brother William Cock, English Friends profitably engaged in a boat-building and Iron Foundry Business."

On the 3rd of First Month, 1818, R. S. left Pittsburgh for Steubenville in Ohio, 80 miles down the Ohio river, in an "Ark Boat, much more comfortable and quiet than a Keel-Boat." On the following evening they stuck on a sand-bar, and remained there seventeen hours, only getting off after the boat had been unloaded and the owner, the two passengers and three other men had got into the water to push.

1818.

1 mo. 7. [At Steubenville, the county town of Jefferson County; a person] spoke very lightly of my Pins, which caused me to call him a liar, after which I felt uneasy in my Mind, but became more reconciled after sitting in silence an hour or more in the Bed Room at Night.

1 mo. 8. Took of my Pins to S. Page's store & had them weighed; & found No. 4½ of mine half an ounce heavier than his No. 5. Went to J——ⁿ with them, who would not be convinced thereof.

There is no notice of his meeting with any Friends at Steubenville.

On the 16th of First Month he went over to Smithfield, where his letters were of such service that he at once got into touch with Friends at their houses. The first reference to the Meeting calls it "Smithfield (late Plymouth)." He engaged a store at $5 per month, fetched his goods from Steubenville and was able to write to his father on the 23rd of Third Month that though "this disposal of my Goods by retail is a slow way of Selling, yet I have done Business generally to my satisfaction, I believe to a Degree exceeding my expectation," and on the 13th of Seventh Month to send a similar assurance to Toft Chorley.

1 mo. 29. Stuck up behind the Door of the Store six religious Tracts.

On the 17th of Second Month a very unpleasant incident occurred which was destined to give him much trouble and perplexity of spirit. An old drunken man

" came into the Store and pocketed [various articles.] I was threatened to be prosecuted if I did not proceed against him." The account of the proceedings at the Sessions at Steubenville does not give a pleasant view of the Grand Jury. In the course of the Sessions, information was laid against the Judge and the lawyers attending the Court for gambling, *viz.*, playing at cards contrary to law ! The Case was not finally disposed of till the Fourth Month of 1819, when a small fine was inflicted on the culprit.

1818.

2 mo. 25. Felt a confirmation on my Mind from perusing the Ohio Yearly Meeting Extracts to settle near the Indians on the Tuskarawa River at Greentown or Jerometown.

3 mo. 6. Interview with old Sarah Jenny [Janney] whose G^t^ grandfather from Cheshire came over with William Penn.[8]

3 mo. 16. John Grimshaw informed me that Chesnut Rails would last 60 years, Oak Rails 15, & Locust Posts 100 years.

The letter to his father of the 23rd of Third Month has some paragraphs of interest :

It is very lamentable to observe the sad effects that are produced from the excessive use of spirituous Liquors in this Western country. Whisky distilled from Rye is sold for 2s. and under p Gallon, & is drank, I believe, as common as Ale in England.

The following quotations are given :

Good wheat 3/4½ sterling p bushel of 60 lbs.
Oats 1/1½ to 1/5
Rye 2/3.

The same letter contains a pitiful appeal for news from home, as he had not had a single letter in the eight months since he left :

Dear Father, I repeat the request which I made in a former Letter, entreating thee to write to me the first favourable opportunity. Altho' I have been preserved *in much patience* . . . yet judge, Dear Father, what acceptance a Letter (however short) w^d^ have with me from one who is the nearest and dearest Tie I have in this World, & whose tender solicitude & paternal care I have so much cause to remember.

4 mo. 3. A muster of the Trained Bands and much intoxication amongst them.

[This is an entry that appears periodically.]

4 mo. 18. [At Pittsburgh.] Much exercised in mind concerning my future prospects & was at a stand for some time whether to purchase [goods] or not, witnessing many turnings & overturnings.

of m.
1818.

4 mo. 19. My future prospects seem gradually settling for a continuance at Smith Field.

5 mo. 9. A Day of Sickness & drowsiness to me, occassioned by chewing a little Opium not larger than a pea; alas, what poor Creatures we are at best.

In Seventh Month he wrote to T. Chorley that he had "been preserved in contentment of mind & health of body, although I have had to experience various outward & deep inward exercises." This letter contains an admirable general review of agriculture in Ohio, and refers with interest, and the promise of a subscription, to a proposed Bible Society at Leek, of which he had heard.

7 mo. 29. [At Meeting] Jacob Ong[9] preached. "Linsey Woolsey Garments forbidden under the Law."

9 mo. 17. I have been deeply exercised of late respecting my future prospects; felt some relief after seeing Benj: Ladd.[10]

On the 25th of Tenth Month, while on an expedition to the northward, he met at Kendal Friends' Meeting with Thomas Rotch, one of the Friends appointed by Ohio Yearly Meeting to attend the Commissioners for the Indian Treaty. "A Settlement of Wyandots, at or near Wappaconata, requested Friends to send out a person to instruct them, which was not promised, tho' likely was intended."

12 mo. 22. I was under considerable exercise this day, finding my Way somewhat closed in. . . . Thomas Ford came into the Store and spontaneously treated with me for the purchase of my Stock in Trade.

Of this first year in Ohio, George Crosfield's sketch has the following remarks:

Though an entire stranger he met with many friends & received great kindness, both in this place & during his travels. His simplicity, meekness & humility gained their esteem & love; & for the kindness received he felt grateful, & was at all times desirous to return it; he was often so engaged by rendering to his friends assistance in various ways.

Throughout 1818, however, the way to the Indians was dark and he found no opening for fulfilling his concern. He was drawing more closely to Friends:

7 mo. 15. The Coat that was rent in the Ship went to be new Buttond, and the Collar taken off,

but recognised that their practice was somewhat short of their principles—a matter which often engaged the attention of the local Ministers and of visiting Friends. Waiting for guidance, he carried on his Store, boarded first with one neighbour and then with another, helped them with their crops and chores, and worked his two days on the public highway according to the law of the State. The Store contained a general assortment; thirty-four different articles are mentioned in one place or another—hardware, glass, groceries, drapery, etc., ranging from scales and stilliards to tobacco, vestings and kid gloves.

12 mo. 30. Christopher Healy from New York State[11] preached in a very zealous, powerful, baptizing manner, so that tears were shed by different persons present (myself for one). Towards the latter part of the sermon he was led out in an extraordinary manner to speak to the states of some of the Youth present on their Deviations from plainness & primitive simplicity, etc.

1819. 1 mo. 1. [A public meeting.] The M. house was very full and yet quiet. C.H. preached 2 hours or more; he was much led out on doctrinal points, particularly on Election, etc.

In the early part of the year 1819 there are many signs that R. S. was identifying himself with the Society of Friends. It is not easy to decide who among the various neighbours named belonged to the Society, and who did not; but from the beginning of this year there is constant mention of one with whom R. S. was on terms of very great intimacy—a young Friend named Joseph Watson, whose mind was turned, like his own, towards the Indians. They were probably not very different in age; many were the discussions they held together, and when the concern was formally put before Friends, it was the joint concern of the two young men.

The maturing of this exercise of mind was closely bound up with the application of R. S. to be received into membership in the Society; the two matters run side by side and overlap, giving the impression that only by membership could he get to the Indians, though it would not be right to say that he joined Friends on this account.

1 mo. 24. Jos. Watson informed me that W. Wood,[12] a Minister & Elder in this Meeting, informed him that Friends had an attachm[t] towards me, & w[d] be glad for me to request to be received a Member, but I have not clearness to do it, etc.

On the 17th of Second Month, 1819, the Indian concern was formally put before Benjamin W. Ladd and William Wood. "After sitting about an hour under a considerable degree of exercise, the Business was opened by reading a written 'account of our exercise.' W. Wood queried about being received into membership; 'I stated that I should go to instruct the Indians on principle, & Wages were not my object.'" Two days later, at the Monthly Meeting at Mount Pleasant they laid the matter before the Indian Committee. "Horton Howard[13] expressed the inconsistency in sending a Person out, not of Friends Society, that we are poor Creatures, and, let him that thinketh he standeth take heed lest he fall, with other discouraging Language towards myself. Jonathan Taylor[14] expressed a few words to the same effect, but I thought more Charitably."

2 mo. 21. Went with J.W. to B.W.L.'s, when J.W. conversed privately with B.W.L., the result of which, as respected myself, J.W. stated to be unfavorable, on account of my not being a Member of Friends Society.

2 mo. 23. Ever since the Opportunity on the Evening of the 19th at Jonathan Taylor's it has been a gloomy season to my poor tossed & not comforted soul. The Divine presence & life-giving power of the Holy Spirit have been in a great degree withheld, so that which ever way I have looked there has appeared to be no resting-place; till this morning the holy seed has arisen with victorious power & peace, and there appears to be a prospect of my joining the Society of Friends.

3 mo. 16. John Hoyle did not much encourage visit to the Indians, principally on the ground of being removed from Friends.

On the 17th of Third Month he applied to the Overseers to be received into membership: "Robert Lesslie said he believed it was at the right time, he had been wishing it for some time. J. Hoyle likewise received the request favourably. R. L. urged Friends principles—being smitten on the right cheek to turn the other also." [It is possible that R. S.'s temper was rather peppery.]

On the 18th of Fourth Month he met the Committee appointed to visit him on his application:

After about half-an-hours silent waiting, B. W. Ladd queried of me whether I understood Friends Discipline? afterwards whether ever I had failed in Business in England? what where my Motives in making

the request to be received a Member? I gave them a little outline of my history from the first time of my going amongst Friends, & offer'd to produce or fetch Documents to convince them about my not having failed in Business. David Way expressed himself perfectly satisfied with my word. Lewis Carey said I must not be discouraged if it lay over for some time, which was common in these cases.

1819.

5 mo. 15. [At Q.M. at Mount Pleasant.] Jonathan Taylor gave a discouraging advice relative to J. Watson & myself visiting the Indians. A letter had been received stating the appointment of a Man to settle with the Indians at Lewis-town.

On the 17th of Fifth Month R. S. had another interview with four Friends on his application:

It came with force upon my Mind to ask them whether Black People were admitted into Friends Society. The answer they returned was that some of their Members were opposed to it, but those only that were prejudiced against them by Education. It was concluded to pass my application over this Monthly Meeting, being most easy to myself.

The following entry is marked in the margin, "Extraordinary Exercise," possibly by T. Chorley:

5 mo. 19. The *North has now given up*, saith my Soul, and it is a long time since the *South* kept back. All the influence of fixed Northern *points* of attraction and prospects of time of my own fixing, I hope, are given up, which for so long time have accompanied me; and I trust I am made willing to wait the Lords time (however long) before I proceed to the Indians. My Mind has been greatly refreshed this morning from the time I awoke in meditating on these things, & the nearness between Jos. Watson and myself, & my following of him from place to place without any premeditation of my own. A memorable day this has been to my soul. Yea, as Water to a dry & thirsty soil after a long drowth. Long has the Heaven been to it as Brass and the Earth as Iron. My heart is fixed, O God, my heart is fixed. Man's extremity is Gods opportunity, and my Mind appeared to be at its utmost extreme or stretch.

On the 2nd of Sixth Month he met the Committee again: "Wm. Wood said he had much satisfaction with my conduct since I came amongst them." On the 18th of the next month he was asked if he wished his request continued, and the next day the Monthly Meeting at Smithfield admitted him into membership.

At Ohio Y.M. on the 10th of Ninth Month, "the report of the Comittee on Indian Affairs was so generally satisfactory as to occasion fervent Desires for the continuance of further aid and attention."

9 mo. 13. I find myself almost at a standstill respecting my future prospects . . . as the Indian Committee give me no encouragement at present to prosecute my prospects towards them.

11 mo. 20. [At Q.M. at Short Creek.] On Indian affairs M. Mtgs are to report to next 8th Mo.s Quarter the subscriptions.

which makes it probable that finance was an obstacle preventing Friends from accepting R. S.'s concern more heartily.

The story of these matters has been entered into at length; they bulk largely in the Journal of the year 1819. It is only too evident that R. S., with his sensitive mind, was often sorely discouraged and oppressed. In this matter, as in another to be noticed presently, Friends seem to have suspected the ulterior motive of earning a livelihood. For this suspicion, though doubtless groundless, they were not without some small justification from a worldly point of view, as R. S. would appear to them to be a man without any definite occupation at this time, which, in a newly-settled country without a leisured class, could not but raise the question. He had closed his Store on the 9th of First Month, and, with the exception of schoolmasterships, which he held intermittently, he must have been supporting his financial needs, small as they were, from his capital, and perhaps from money or board and lodging earned by helping his neighbours.

It will help us to an estimate of the powers of perception and judgment of the leading Friends of the district to remember that it was in 1819 that William Flanner[15] was liberated for service in England and that it was the Quarterly Meeting within whose limits R. S. was living that liberated him. Such minds might not find it easy to understand the purity of the motives that animated R. S.

11 mo. 20. [At Q.M. at Short Creek.] W. Flanner stated his reasons for his early return from England, and produced a written paper which was addressed to S. Cr. M.M. It was signed by a select Council of Liverpool Friends, men and women.

Unfortunately we are not told what the Quarterly Meeting said about it!

JOHN DYMOND CROSFIELD.

Savernake, Marlborough, Wiltshire.

(*To be continued*).

The following notes have been written by the Editor; further information respecting any of the Friends mentioned would be welcomed.

[6] In Toft Chorley's transcript, which, unfortunately, is as far back as we can go, there is an unfilled space left for the name of the Township.

[7] In the transcript the name of the traducer of Richard's pins was first written, but now all we can read is "John," while over the crossed-out surname are the words "a person."

[8] This was Thomas Janney (1634-1696).

[9] Jacob Ong (c. 1759-1849, see Minutes of Ohio Y. M. 1849) was a member of Smithfield M.M. His wife was Mary (c. 1763-1852); of their daughter, Mary McGrew (c. 1802-1829) there is a Testimony in *Memorials concerning deceased Friends of Ohio Yearly Meeting*, Phila. 1868. [The copy in **D.** was presented in 1914 by Elwood D. Emmons, of Whittier, Ia.]

[10] Benjamin W. Ladd (d. *circa* 1856) was a Minister of Short Creek M.M. and was also a clerk of Ohio Y.M. He travelled in the ministry as far east as Nantucket. His Testimony was presented to Ohio Y.M. 1856.

[11] Christopher Healy (1773-1851) was a prominent Minister of this period. He visited the British Isles in 1831. See THE JOURNAL, iv. 89.

[12] In the Minutes of Ohio Y.M., 1844, there is a reference to William Wood, "a minister and member of Smithfield M.M." who died that year in his 87th year. There is in **D.** a sheet, brown and worn, containing a Testimony of Smithfield M.M. concerning Mary Wood, daughter of William and Mary Wood, who died in 1819, "not having reached her twentieth year." It is signed by Benjamin W. Ladd, clerk, 19. vii. 1819, and countersigned by his wife, Elizabeth Ladd, and others.

[13] The minutes of Y.M. for 1826, 1835, etc. were printed by Horton J. Howard, a Friend, of St. Clairsville, O.

[14] Jonathan Taylor (1768-1831) was "one of the earliest emigrants of the Society of Friends to this part of the western country (Testimony of Short Creek M.M. in Ohio *Memorials*). He was born in Pennsylvania, and shortly after his marriage to Ann Schofield in 1789, he settled in Virginia. In 1800 they went west. He died in Ireland, while on a religious visit. See *The Friend* (Lond.), 1847; *Annual Monitor*, 1833; *Iowa Journal*, xii. 421; THE JOURNAL, iv. 88, 96; etc. Extracts of a letter from B. W. Ladd, describing the receipt of the news of J. Taylor's death, are in **D.**

[15] William Flanner (1766-1837) was born of humble parents, non-Friends, in North Carolina. He joined the Methodists and later the Friends. His first wife was Peninah Parker and his second Catharine Patterson. In the years 1801-1808 he travelled through many of the Eastern and Southern States. In 1808 he went west. In 1819 he arrived in Liverpool and "after travelling a short time, diligently visiting the meetings of Friends, to their satisfaction as appears by their certificate, seeing no way to proceed further, he returned to his native land." In 1828-9 he was again in England and Ireland (Ohio *Memorials*). But Flanner will be remembered principally in connection with the strictures of Sarah Greer in her book *Quakerism; or the Story of my Life*, Dublin, 1851, wherein she described "James Flannil" as "six feet four inches high, large boned and coarse looking in the extreme," and devoted most of chapter vi. to very highly coloured picturings of him and his uncouth ways. Her statements are criticised by Sandham Elly in his *Ostentation*, Dublin, 1853, p. 44, but the late Samuel Alexander in THE JOURNAL, iv, writes of "his very tall and rather uncouth form . . . and his apparent total ignorance of what were then, as they are now, recognised as the ordinary amenities of civilized society." See *The American Friend*, 1907, p. 501.

Friends in Public Life

WITH ILLUSTRATIONS FROM AMERICAN HISTORY

The following paper by Isaac Sharpless, Sc.D., LL.D., President 1915-16, was read at the Annual Meeting, held 25th May, 1916.

EVERY rough classification might divide ethical standards into two groups. One is based on results, the other on principles. The first is the favorite method of the politician, the man on the street and on the farm. If a thing produces good, it is good in itself; if evil, evil. A method of action, a piece of legislation is to be justified or condemned by the consequences which follow it. In ordinary affairs not involving moral considerations this sort of judgment is universal. Business decisions are wise or unwise according as they prosper. Fiscal legislation is ordinarily decided, not by eternal principles of political science, but by results as shown by history and experience which followed similar legislation in the past and are likely to follow it in the future. Perhaps ninety-nine per cent. of the acts of legislatures are determined by such considerations.

Philosophers codify these methods and variously call themselves hedonists, utilitarians, pragmatists and so on, as they vary the theories to suit the conditions of the age or country.

If one could see *all* the results nothing could be better. But the wisest of philosophers can only see a little way ahead and the shrewdest of politicians and business men have a limited horizon. What is manifestly useful to a few people immediately affected may not be for a more distant future or a wider circle. The primary results may seem highly beneficial but those which result from these, unseen by the performers, may be disastrous.

The other sort of standard is based on something supposedly more fundamental. According to this when

it comes to decisions involving the moral idea there is no room for a consideration of consequences. Things are inherently right or wrong. One must be guided by what is called the moral law. If we can ascertain this as applied to the case human duty is determined. It may lead apparently into all sorts of pitfalls and failures but in the long run it will prove a safe guide. In the eternal plans of a Divine Ruler of the universe that which seems inexpedient to us may be of the highest expediency; our very failures may be the means to the greatest success. The real good is the permanent, abiding, satisfactory result which comes by the operation of all the many factors and forces producing it, too various and too hidden for human ascertainment, but which are all parts of one great plan. It is the duty of the individual not to mar this plan. If he knows what his part is, small or great, resulting to himself as it will in loss or gain, resulting to others apparently for material good or ill, he performs it faithfully, and concerns not himself greatly with what follows. His conscience determines his course and that is all that there is to it.

But how is the man who takes this attitude to find what this moral law is? How is his conscience to be enlightened? There are quite as many philosophic views on this question as in the field of utility. Men base the standards of rectitude on reason, or intuition, or revelation, or on authority human or divine, and deduce a code of conduct which satisfies the argument. Sometimes it is expressed in the sacred books of their religion, sometimes it comes to them directly as the revealed will of their Deity felt in their consciences, sometimes as the logical result of their rational processes.

The standard Friends of the past have belonged to this second class. When their duty was made known to them from their Bible or from direct revelation they were not disturbed by results. So they went to jail or to death for a conviction which often seemed trivial or foolish to others, rather than abate an item of it. If one argued with them that their liberty might do more for their cause than the small testimony, the argument fell on deaf ears. That testimony was their present duty and

all the rewards of disobedience, all the plausible considerations of results, had no bearing on the case. One and all the Friends of the first generations and the typical Friends which followed them were never utilitarian.

But the interesting fact remains that though they thus ignored results they got them. Their policy or, as it often seemed, lack of policy, secured consequences. They received religious liberty earlier and more fully than the temporising sects. They had their marriage regulations made legal; they were allowed to affirm rather than to swear; much respect was paid to their anti-martial views; they reformed the jails and asylums of England and America, and their treatment of aborigines and its consequences have become historic.

There are many reasons for saying that fidelity to right in the face of seeming disaster works better than any one expects. There are many facts of history which show that men and nations *do* get along, when they follow the right, in a way which no one could have foreseen. There is some inherent vitality in the truth which makes its own way, or has a way made for it.

Let us consider the subject with which Friends have most often come in conflict with the problems of government—the subject of military attack and defence. Is it at all as sure as most men suppose that a military force is the effective means of sustaining the national life and preserving the national ideals? We look on defenceless China with pity, perhaps contempt, a prey to every designing enemy. Yet for 5,000 years China has lived at least as securely as other nations, and preserved her civilisation. She has seen the death of Assyria, Greece, Rome and Carthage, the decay of the Ottomans, and may outlast the militarism of Europe. Her boundaries are largely intact, and she finds friends in time of need.

Poor Finland is in the hands of an unscrupulous despotic power. Had she resisted with arms her liberties would have long since perished. But she through her schools and churches kept alive the national spirit and ideals; and through the resistance of this spirit and these ideals has maintained a liberty which cannot be quenched.

The province of Pennsylvania, without forts, arms, martial spirit or equipment, for seventy years lived and prospered as no other Atlantic Colony, and though threatened by Indian attack by land, the inroad of pirates by water and the many enemies of England, preserved her peace with her liberty and her integrity, alone among the English Colonies.

The good following wars is often adduced. It is not possible to deny it. Manifest good things have been the consequence, often the effect, of many cataclysms, war, fire, flood and pestilence. The independence of America followed the Revolutionary War, the freedom of slaves the Civil War, settled government in California the Mexican War, and the rights of Cuba the Spanish War. But before we can logically credit war with all these benefactions, it is right to inquire whether the results could have been obtained by means which would not have caused the cruelties and crimes of the battle line or left the inheritance of bitter feeling which usually follows war. We can probably answer this in all cases in the affirmative.

We have only time for one illustration. The Mexican War is usually considered our most indefensible conflict, for the extension of slavery was its ulterior motive. But as we look at the prosperity of the great States bordering the frontier as compared with the anarchy and suffering across the line, was not the Mexican War justified by results ?

Undoubtedly, the condition of the population has been improved. But records now in existence show that the war was unnecessary to produce this result. For the people of California were just ready to ask admittance to the United States, and the annexation would have come peacefully and left no inheritance of suspicion and hatred.

But we are not much concerned about such arguments nor should they be used too much as a basis for action. They are mentioned only to show that reasoning from results has two sides and is an uncertain support of theory. It is often more easy to ascertain the right than to ascertain the expedient, and it has been the custom of Friends in their attitude to public life to work in this direction, and to trust the consequences.

This little dissertation seems necessary to explain their abstinence, in many cases in the past, from the activities of politics and of government. Their thoughts have been so pervaded with the idea that immoral acts cannot be made moral by the beneficent consequences which seem likely to result, that they become inefficient in the work of practical politics as it usually exists in America. When they swallow their scruples they cease to be in harmony with the Friends' position and lose their standing in the Church. Hence we have frequently found that those members who have become active in political life have been on the fringe of the Meeting rather than as they were in early Pennsylvania, the trusted ministers and officials, whose state duties bore on their consciences no less rigorously than their ecclesiastical duties, but who would sacrifice either rather than violate an apprehended moral obligation.

For good seems to come from the chicanery of politics no less certainly than from war. Out of the selfishness, the venality, the immoral strategy of the presidential nominating conventions has come the greatest line of rulers any country has ever seen in any age. From the days when Hamilton traded off with Jefferson, the location of the capital city for the funding of the state bonds in the first Congress down to the days of the last Congress, many measures yielding valuable results have come as the result of bargains not always honorable or moral. Every legislator knows that in order to have a good measure passed it often seems necessary to support others who want bad measures passed, and the perfectly independent man who yields nothing in this way is hardly efficacious in the councils or acceptable to his constituents. To do evil that selfish projects may succeed and to do evil that good may come are the lines that frequently distinguish the evil from the good man.

So I think that the principles which have been the keynote of Quaker morality and those which define the average morality of the politician even of the better sort are widely apart. The one is idealistic, the other utilitarian. The one has never been able to convert the other to the theory that idealism in the long run is of the

highest utility, and the other has had no faith in any principle whose utility he cannot grasp as likely to ripen in the very near future.

To this extent we can sympathise with the abstention of Friends from politics. If a state is dominated by an unholy machine which allows no one in office except obedient henchmen, who must be without scruple or independent character, then "the post of honor is the private station." There may be a place for them in the ranks of the militant reformers, but hardly in official life. It is not to the discredit of moral people that they are not governors or senators or judges in certain parts of our Union, where such offices are filled by men whose qualifications are meagre and methods dishonorable.

Colonial Pennsylvania and Rhode Island are the only communities in which for any considerable length of time Friends had enough responsibility to make the government somewhat a reflection of their principles. In Rhode Island it was rather the influence of a few public-spirited and willing men, than the exertion of control by the whole body which gave them their prominence. We shall therefore turn to Pennsylvania for our illustrations.

Here Friends from 1682 to 1756 had practically unopposed control of the legislature. While for the most of these years they were a minority of the population, they were elected as a result of a combination of popular respect for their character and principles on the one hand and shrewd political management on the other. Indeed, it may be said that up to the outbreak of the Revolutionary War in 1775 they controlled, except in the matter of martial preparation, the political destinies of the Province. For while after 1756 they did not hold office to any large extent, "the Quaker Party" was always an influence to be reckoned with.

During the first fifty years after the settlement, while the Executive was not always a Friend, he was under the practical control either of the Penn family or the Quaker legislature. Hence we have here conditions which give us the best opportunity to determine how a Friendly government would succeed in adjusting

the oftentimes conflicting claims of conviction and expediency.

In the matter of oaths there was no wavering. From the teaching of the fathers and from their own conscience they came with apparent unanimity to the conclusion that the taking or administration of an oath was wrong, and concerning this there could be no compromise. Whether it was the Biblical command or a sense of the nobility of simple truth that determined their position, they definitely and always refused to yield it to any consideration of political necessity. For about two years the Colony went almost without organised government because the English Crown would not permit official action without oaths and in many places all fit for official positions were Friends. The Meetings rigorously "dealt with" any, the least violation and many members objected to a form of affirmation which included the expression "in the presence of Almighty God" because it looked like an oath, and finally caused it to be abandoned.

But they could not prevent non-Friends from demanding and administering oaths, and so certain judicial and magisterial positions, the duties of which might require their administration, were closed to Friends by their own self-abnegation or the action of their meetings for discipline. Even complicity to the extent of accepting a clerkship under an official who administered oaths was prohibited. A Friend might, however, serve on a board of judges as a minority member if his position did not make him responsible for the acts of the board. Practically the agreement adopted in 1718 is still in operation over the country with a strong tendency towards the complete substitutions of affirmations for oaths. Indeed, the form of so-called "oaths" in many places now amounts to an affirmation.

When we turn from this consistent uncompromising idealistic position on the subject of oaths to other matters the record is not so clear. The taking of human life was not apparently a matter on which Friends felt that such a plain stand could be made. This was apparently in the realm of expediency to be decided by political considerations. William Penn himself reduced

capital punishment to make it apply to treason and first degree murder only, not an inconsiderable step in advance. But it is an interesting fact that in the year of his death, 1718, the bill granting relief to Friends in the matter of oaths, also contained a provision to adopt the English penal code, which included capital punishment for some dozen of crimes. This measure was a political bargain. The Friends gave up any convictions they may have had against capital punishment in order to obtain their liberty as to oaths. The bill containing both provisions was suggested by the non-Quaker Deputy Governor, Sir William Keith,[1] a shrewd politician, was drawn up by a Quaker lawyer, David Lloyd,[2] equally shrewd, adopted by a legislature almost if not unanimously composed of Friends, and received with acclamation by the Quaker population, which proceeded to raise through their Meetings a sum of money to defray the expense of having it ratified in England. The only explanation possible is that the life of a criminal was less sacred in their eyes than the protest against swearing.

But the sternest conflict between the claims of conviction and utility was on the question of war. While nearly all Friends of the first half century would subscribe to the statement that war was unchristian and wrong under all circumstances it was hard to draw the lines. Under the leadership of David Lloyd an appropriation for war was voted to the Queen and put into the hands of trustees till they could assure themselves that "it would not be dipt in blood." Under the influence of Penn's best friends another similar appropriation was voted unconditionally, *how* it should be spent being, as Isaac Norris[3] expressed it, "not our business but hers." Frequently after 1740 the Quaker legislature would appropriate money "for the King's use," knowing well the use to which it would be put. Their favorite preamble to such a resolution was "As the world is now situated we do not condemn the use of arms by others but are principled against it ourselves." This was possibly a defensible position for it meant that things were right or wrong for individuals according as their consciences approved or disapproved. On the other hand, if there were any such thing as a standard of rectitude

they must have recognised that it was bad not only for the individual but for the state to violate it, and that all violations brought their inevitable penalties.

The opponents of Friends' views urged that there was no essential difference between resisting outside enemies and resisting criminals within. "You hang," said they, "a burglar who breaks into your house, yet you will not take any steps to resist an organised mass of men who plunder your houses wholesale, and destroy your families." To this Friends replied, in the great peace controversy carried on between Governor Thomas[4] and John Kinsey,[5] the speaker of the Assembly, about 1740, that the burglar was consciously doing wrong, violating all laws human and Divine, and deserved what he got, while the soldier was innocent of intentional wrong doing or was even acting up to the highest conception of duty. Hence there was a difference in motive which justified different judgments as to culpability. With their views as to capital punishment this was probably as good an answer as they could have made, but was hardly basing their actions on an eternal principle.

If given to exact definitions they might have taken something like this position: "We are not absolute non-resistants but we stop resistance where it becomes in itself criminal according to the moral law as our consciences see it. We do not define the exact line where criminality begins but war and its practices are for us manifestly over the line and therefore we cannot accept any responsibility for it."

William Penn himself was a combination of an idealist and a practical man of affairs. In early life the former prevailed in his writings, but when the details of a most complicated and most insistent problem came upon him in the management of his Colony and his own unfortunate financial conditions, he went very close to the line. It was with a most abounding enthusiasm that he entered upon his task of government. Religious liberty, democracy, peace, plain speaking and honest dealing, justice to natives, these were the principles that he announced with evident sincerity and an apparently inextinguishable optimism. They were to be applied to Quaker and non-Quaker, to white man and red, to

individual and nation. There is nothing in history much sadder than the way in which this optimism was worn away by petty opposition, by well-meant but unfortunate financial management, by an apparent necessity for political compromises, by the breakdown of some of his cherished hopes. The cheering fact remains that during the last two years of his normal life his difficulties personal and political largely disappeared, his Colony returned to him in love and respect, and peace and prosperity began to cover his long and discouraging struggle. His idealistic plans had not all been realised, but neither had they all failed, and his hopes for a full fruition were strong.

From 1710 to 1739 was the Golden Age of Quaker government. No wars loomed up; the oath question received a settlement; the Quaker political machine was developed into a high stage of efficiency; the German vote was satisfied; the oncoming migration of Scotch-Irish Presbyterians had not grown into large proportions; political expediency ruled the councils because there were no moral issues on which men would seriously differ; the Governors found it to their interest to act in harmony with the Assembly. The widow and sons of William Penn seemed to be better judges of Deputy Governors than was the Founder. Material prosperity added to the general satisfaction, and the foundations of Quaker fortunes in commerce and agriculture were laid. Coincidently with this prosperity and control, a generation of Friends grew up who were less certain than their predecessors that it was necessary to suffer seriously for convictions, or who argued that the good things brought about by peace and good fortune were worth more than the idealistic devotion to principles which would seem to work out doubtful results. In short, they changed from *a priori* devotees of uncompromising standards of rectitude to utilitarians.

This did not, however, affect the whole body but became most noticeable among the more wealthy old families, for already there were "old" families in Philadelphia.

Then troubles began to come. Thomas Penn[6] treated the Indians badly, and they fell into the temptations which

the French laid for them. England went to war first with Spain, and then with France, and demanded colonial aid. The Penn family gave secret instructions to the Deputies which, because they were secret and only brought out as needed, incensed the Assembly. These Deputies could not understand Quaker scruples, and the Friends probably displayed "a little more warmth than is consistent with the moderation we profess," as Dr. Fothergill[7] expressed it, in opposing what they deemed unrighteous measures of defence and taxation. Till 1756 there was a constant series of disputes and occasions of ill-feeling which were injurious to harmony in the state and had reflex influence on the Church. James Logan,[8] William Penn's secretary and agent, then an old and respected citizen, sent a paper to the Yearly Meeting advocating defensive war, and urging that those who could not join should give up their places in government, which paper was not read. On the other hand, the more rigid of the Friends of the old school gave the same advice because they thought that truth was being compromised by the unholy measures and injurious arguments used to support the political Friends in their contentions with the Executive.

The matter became critical in 1764 when a body of border ruffians marched in motley ranks from the Susquehanna and threatened to kill a band of friendly Indians encamped in Philadelphia. Many citizens, including about 200 young Friends, took up arms and the "Great Meeting House" was opened to shield the defenders on a stormy February day. Nothing came of the attack because Benjamin Franklin[9] persuaded the frontiersmen to go home without damage, but the Monthly Meeting took up the case of the militant Quakers. Some repented and apologised; some were labored with with doubtful results, while some defiantly defended their action and were not disowned.

As we have seen, the Friends in the Assembly quibbled considerably in the days which followed 1740. Bad treatment for which the Friends were not responsible made the Indians hostile on the frontiers, and finally in 1756 the Governor declared war. When during these years they appropriated money quite liberally "for the

King's use," they knew it would be spent for forts and guns, though they all the time worked and hoped for an early peace. But with the declaration of war, their compromises stopped. Acting on the advice of English Friends they withdrew from the Assembly and declined re-election, and Pennsylvania knew direct Quaker control of politics no more.

It was a strain upon their past habits, for they had managed with striking success the most prosperous Colony along the Atlantic coast, and the people were continually importuning them to reconsider their declaration. Probably they themselves expected to return to political positions after the wars were over but that time did not come. Indian and French excitement and opposition to the English Government extended to the Revolutionary War and that cataclysm ended Quaker influence as well as Quaker official life in the Quaker Colony.

Through all these years there was growing up, basing itself on George Fox's advice to keep clear of the "commotions" involved in government, a feeling that Friends should take no part in public life. Their course in the Revolution, which had involved the disownment of some 400 members for participation in the warlike affairs of the day, mainly on the American side, made them unpopular, and they withdrew into a more mystical life and an uncompromising devotion to principle and testimony, and the Quaker of the nineteenth century of Philadelphia Yearly Meeting was evolved.

This little historical sketch would seem to indicate that the application of a Quaker conscience to state affairs in a non-Quaker community is impossible.

Probably conditions will never be better than in Colonial Pennsylvania, and there it broke down, though at first against the popular will, in the face of apparent political necessity.

But it does not prove that Friends may not accept many posts in government, both executive and legislative, which need not touch on their convictions and in which they may render signal service.

They may also bring the attention of a nation to

the moral issues of the day, a task for which Friends with the ancient sort of standards would seem to have great advantages.

It tones up the nation to have its thoughts turned to ethical, rather than exclusively economic subjects. One moral question brings another in its train and men get to thinking in terms of right and wrong rather than expedient and opportune. In the decade prior to our Civil War when men were fused together on the subject of the rights of man, and used such phrases as "the higher law," "the irrepressible conflict," "the true grandeur of nations," there was a manifest toning up of standards. Then came the war and the host of questions of currency, tariff, revenue and material issues generally, which divided parties in the succeeding years, and morality took the second place to economics and men thought in dollars rather than in righteousness. We had a great growth in wealth and all its unhealthy accompaniments of monopolies, rebates, corporate interference with government and boss and machine rule in politics. Later the moral sense of the nation reasserted itself and the development of attention to human rights and the social conscience, and to specific matters like temperance and peace and civil service reform, went on apace. It is one of the great evils of war that it draws the interests of men from such movements, to the more pressing but less vital ones of national defence, sources of national income, reduction of national expenditure for social development, and all the lesser breed which designing politicians take advantage of to press upon us their own selfish designs for office and emolument. Some beneficent reforms which need advertising to make people appreciate them are thrust aside by the insistence on the more spectacular national needs, and the wholesome march of moral and political reform in a democracy is impeded. For this march under normal conditions is the very lifeblood of progress. The American nation will not get far astray if its attention can be seriously turned to a great issue and a great need. How quickly when it once grasped the dangers of corporation control of politics, with many blundering and foolish steps, it is true, it brought its downfall! Free discussion and the honest purposes

of an intelligent electorate can be depended on to clear away any heresy before it reaches the stage of serious danger to the national soul.

But morality must have the right of way, and while matters in which the economic rather than the moral predominate, should have their large place in national councils and public discussion, it is the duty of every man with influence in public life to press to the front the great abiding projects which have their root in eternal right, and here our Quaker traditions and principles should make a prepossession in favor of such a course of action.

There are a number of reforms which have been our concerns very largely in the past. The substitution of life imprisonment for capital punishment, the development of the reformatory idea in our prisons and kindly treatment in asylums, the one-price system in sales, the limitation of fortunes and expenditures within moderate dimensions, theories of education which are at once practical and spiritual, the rigidly honest management of public funds, all of these, in which good men generally would now join, have some of their roots in legislation, and if not national party issues, not infrequently become the issues in State or local elections or legislation.

Then there is the great question of warlike preparation and policy. This is the rock on which Quaker participation in politics has usually been shipwrecked. It broke its control in Provincial Pennsylvania. It drove the Society back into itself in the Revolutionary War and produced an inwardness from which it has only in the last half century evolved. It forced John Bright from the British Cabinet when Alexandria was bombarded. It caused the breaking of the property of Joshua Rowntree in the Boer War. It has sent many a conscientious sufferer to jail rather than pay military fines or join in military exercises. It is now operating to render the pacifists, with whom all real Friends must join themselves, objects of unpopularity among a great host of men, some unthinking and hysterical, some seriously concerned for the national safety.

Here is the great problem of to-day for the Christian statesman who can maintain himself consci-

entiously in public life. He needs to show the nation that an aggressive policy of good will, the absence of all design on the integrity or interests of others, the rigid and even generous enforcement of all treaties and conventions, the full comprehension of and respect for the points of view and political and commercial interests of others, are worth more in maintaining peace than dreadnoughts or submarines, coast defences or standing armies. Had we the greatest armaments in the world, which after the expenditure of billions of dollars and years of time we might have, with all the military spirit and commercial interests necessarily developed by such an aggregation, who could trust the nation not to enter with slight provocation upon a career of conquests or overbearing treatment in the cause of mercenary or political interests. The danger of foreign aggression upon a nation doing its generous part in world diplomacy, upon whose goodwill the commercial prosperity of all others was largely dependent, is far less than the danger, under the the guise of preparedness, of creating a spirit of militarism, which will break down our Christian standards and lead on to a cataclysm such as a similar spirit has developed in Europe. We need to teach our people through the mouths of practical politicians, in office and out, the Christian basis of government, none the less so now, when the epidemic of force is being spread through the country with great skill and no little success. It is demanding of us that we reverse the policy of a century and, as Whittier told us in another cause, that we

> "Run anew the evil race the old lost nations ran,
> And die like them of disregard of God and wrong of man."

Friends will find more allies in our uncompromising positions than ever before. There are many who would say that under any provocation their allegiance to Christianity as they understand it is supreme, that conscience is so educated that the immoralities of war are impossible to them.

The Friend stands for the development of personality. For this he can not go to war, for this involves the subordination of personality to human commands, doing

evil that good may come, the merging of the individual conscience into the conscience of the mass. He can not swear for his every word has the sanction of truth behind it. He can not be an unquestioning member of a political group taking on or leaving off principle at the behest of a leader or of utilitarian considerations. He can not grind the poor in business or the criminal in jail, for the respect for his own personality induces respect for that of others. He must go through life more or less isolated, not from lack of sympathy for others, for he has this in the highest degree, but because the machinery of modern methods is too rigid for his open-minded and independent soul. He will take his orders from his own discerning heart rather than from current opinion or popular impulse.

If he can do all this and still be an effective public servant, as an exceptional man in an exceptional place may be, the Quaker in politics may live. If not he will sacrifice place to conscience, expediency to principle.

ISAAC SHARPLESS.

Haverford College, Pa.

[1] Sir William Keith was nine years Lieutenant-Governor of Pennsylvania. He died in London, Eng., in 1749.

[2] For a review of the life and work of David Lloyd (1656-1731) see THE JOURNAL, iii.

[3] Isaac Norris (1701-1766) was Speaker of the Assembly from 1751 to the year of his death, and an able Statesman.

[4] George Thomas became Governor in 1738 and relinquished the office in 1747.

[5] John Kinsey (c. 1696-1750) was also Clerk to Philadelphia Yearly Meeting, and Chief Justice of the Province.

[6] Thomas Penn (1701/2-1775) was the principal Proprietor of Pennsylvania for nearly thirty years.

[7] John Fothergill, M.D. (1712-1780), a prominent English Friend and noted doctor of medicine, of London.

[8] James Logan (1674-1751) was prominent as a Friend as well as in public life. His daughter, Sarah (1715-1744), married Isaac Norris.

[9] Benjamin Franklin (1706-1790) was a prominent politician and public man in Pennsylvania. He was agent for this Colony in London and American Ambassador in Paris.

Two Sixteenth Century Pocket-Books

WE have received from Mrs. W. H. Gripper, of Tunbridge Wells, on loan, a little parcel of books, once in the possession of the Fox family, of Nottingham.

1. *The/Minor's/Pocket Book/for the/Youth of Both Sexes,/1821./* London./Printed for Harvey and Darton/Suttaby, Evance & Fox/ J. Poole & W. Darton.

This little leather-bound tuck volume appears to have had a Quaker origin. The first article is the oft-reprinted "I am a Christian and cannot fight." There are ten pages of poetry, including "The Ivy," by Bernard Barton. The Diary portion is headed, "Jan. 31 days, First Month, 1821," etc. At the close appears a collection of Enigmas, Charades and Rebuses, preceded by the solutions of riddles given in the volume for 1820, also some marketing tables and coach fares. Communications were to be sent to Suttaby, Evance and Fox, Stationers' Court. The owner's name was "Sarah Fox."

Among entries are the following: "July 31, Sam[l] Smith died." "Aug. 5, S. S. interred, a large funeral." "Jan 5, S. F. poorly." "Jan. 7, S. F. very ill." "Jan. 12, Dear S. F. went to the shop again." Visits to jails are recorded, also to Ackworth, Doncaster, Nottingham, Draycott, and numerous other places.

2. A plain skin-bound metal-clasped pocket book, with about a quarter only of the leaves written on, containing records of the Gospel travels of John Storer, of Nottingham (1725/6-1795), and miscellaneous writings.

Of the travels we give the following:

"An account of our jorney from York, 12 mo. 28, 1751.

"Pickering & went y[e] night to our Worthy Fr'd Jn° Richingson Whose Company & Conversation was very Entertaining & Edifieing to us. . . . Darlington Lodg'd at Jon[n] headleys. . . . alandale & Lodg'd at Anthony Wadson. . . . went on y[e] 1st day Morning to Parshaw Cragg Meet'g, which was there 6 Weeks Meet'g & a great Concourse of Fr'ds. . . . Sedberg. . . . Aysgarth. . . . Bradford. . . . Nottingham."

"On y[e] 10[th] of y[e] 5 mo. 1752: I set out a Jorney into y[e] West . . . Skegby . . . Poulsworth . . . Birmingham . . . at Dudley & Lodg'd at Ann Paytons . . . Cheltenham . . . Thornberry & lodg'd at Jn° Gayners . . . Bristol & Lodg'd at Henry Martains . . . Addington . . . Eatington . . . . Warwick . . . Leicester . . . came home was out this Jorney 9 weeks all but 2 days."

"4 of y[e] 11 mo. 1752. Set out from home to Oakam . . . Luton Lodg'd at John Freeth's . . . Tottenham . . . London

. . . Bardfield at Joseph Smiths . . . Stebing & at Humphry Smiths . . . Needham at Dykey Alexanders . . . Norwich . . . Fakenham at Joseph Peckovers . . . Swafham Lodg'd at Travel Fullers . . . & so thro' Northamptonshire & Leicestershire home."

"9 m° 10th 1753. Set out from home came to Stapleford & Lodg'd at Jn° Jallands . . . York . . . Yarm Lodg'd y^t night at Barbery Flunder's . . . Borrowbridge Lodg'd at Boswell Middleton's . . . Sheffield . . . came home being y^e 13th of 11 m° was out this Jorney 9 week's & 1 day."

"25 of the 6th m° 1754. Set out from home . . . Edw^d Gulson's at Leicester . . . went to London . . . & so to y^e Yearly M'gs at Colchester, Bury, Woodbridge & Norwich & so homeward."

Then follows a tabulated record of a visit to Ireland in 1755. The first column gives the date, then follows "Places," and "Lodg'd at," and then in three columns the number of meetings held, the number of miles travelled, and the days of the week. *En route* to Ireland, Friend Storer took in 17 meetings—"at Sandyacree (Thomas Gregory's), Haregate (Joshua Toft's), Warrington (Samuel Fothergill's)," etc. On the 22nd of Fourth Month he left Liverpool, and on the 27th arrived at Dublin. He remained here 10 days, lodging at Peter Judd's. Throughout Sixth and Seventh Months he travelled diligently, and on Eighth Month 6, he was again at Peter Judd's. "from thence took Shiping for Whitehaven & so homeward takeing m'gs in my way thro' Yorkshire."

The number of places visited in Ireland was sixty, the number of meetings held eighty-two, and the tale of miles travelled 870. In none of the above is there, unfortunately, any record of the condition of Meetings visited or of the proceedings in meetings held.

At the other end of this little book are numerous pages containing recipes for sore eyes, scurvy, strain in a horse, vertigo, to take an earwig out of the ear, for lost speech, etc. Here is a curious entry:

"For stopping y^e most violent Effusion of blood take y^e moss y^t grows at y^e Root of y^e North side of a black or red Ash tree. Apply it to y^e wound it will imidiately stop bleeding, also a Toad kill'd & Dry'd in y^e sun & put into a little close box & hold y^e belly part toward y^e wound."[1]

And here is another:

"For Stopping of the Breath Take the gum of a Cherry Tree and Dissolve it in old wine and let the Sick drink thereof & it will open his pipes gallantly."

[1] For the frequency in which the ash tree and the toad appear in vulgar specifics, see Index to Lean's *Collection of Proverbs*, etc. 1903.

Friends and Current Literature

WE welcome the reappearance of *The Interchange*, though only to be published occasionally. It was discontinued in 1912. In a very readable way it records work, and reports addresses, within the boundaries of Baltimore Yearly Meeting (Eutau Street). We have before us the issues of January and (presumably the next issue) April (L. Oscar Moon, 724 Colorado Avenue, Roland Park, Baltimore, Md.).

In the April issue (vol. 1, no. 2) of *The Free Church Leader*, the organ of the Metropolitan Free Church Federation (28A Memorial Hall, Farringdon Street, E.C.), there is an article on Devonshire House, as no. 2 of "London Free Church Centres."

Two more portions of *The Athenæum Subject Index to Periodicals*, 1915, have appeared—"Language and Literature," and "History, Geography, Anthropology, and Folk-lore." Articles by Rendel Harris, Richard M. Gummere, and Ella K. Barnard appear in the first, and references to THE JOURNAL under headings, John Bright, Dinners and Dining, Martello Towers, Swarthmoor Hall, etc., in the second-named.

Despite the times which would appear to be against the prosecution of historical study (save that history repeats itself in these days, Quaker history at least) there has been considerable output of historical matter.

History has now reappeared under the auspices of the Historical Association (London and New York: Macmillan, $9\frac{3}{4}$ by $6\frac{1}{2}$, pp. 64, 1s. net; p. a. post free, 4s. 6d.), under the editorship of Prof. A. F. Pollard, M.A., Litt.D. It is a quarterly Journal, n.s. vol. i., no. 1 is April 1916. The Editor writes:

"Our ideal frontier will not be the frontiers of European States, which millions of men and hundreds of forts have failed to render secure, but that peaceful border between the United States and Canada, which remains the strongest frontier in the world, because it reposes on moral and not on military strength, and embodies the triumph, not of nation over nation, but of nations over themselves. If we compare the cost of that moral security, with the cost, in treasure and blood, of the martial insecurity of Europe, we may measure the comparative values of materialistic and moral development."

The *Bulletin of Friends' Historical Society of Philadelphia*, May, 1916, (vol. vii. no. 1) is full of valuable information. Original work appears respecting the John Warder Trust at Amsterdam, and by the Editor, respecting James Logan, and Claude Gay, and an important minute of Burlington Quarterly Meeting, 1732, *re* gravestones, marriages and the *entrée* to Meetings of Ministers and Elders. The Journey of David E. Knowles in 1839-1840 is continued, and we have five pages of book-reviews.

The *Friends' Quarterly Examiner*[1] for Fourth Month, is replete with good articles. Of historical nature we note Isabel Grubb, B.A., on "Irish Friends' Experiences of War, 1689-92," part 2 of the "Bronte-Wheelwright Friendship," by J. J. Green; and all who take up the magazine will read "Becky's Book," by Maude Robinson. Isabel Grubb is rapidly becoming the modern historian of Quakerism in Ireland. She has recently received the degree of M.A. of London University.

William A. Jesper, of Marygate, York, has presented a copy of his *Short History of the Jesper Family, from the Seventeenth Century to the Present Time* (10 by 6, pp. 32, and one illustration). After noting a disclaimer of descent from the Jasper ancestry of William Penn, we find brief records of the family in Essex from 1641, and follow removals to the North and Midland of England. Among collateral families are Puplett, Levitt, Marriage, Satterthwaite, Smith, Whitehead and Wilson.

Amid the flood of criticism and abuse, which has been poured out from the press upon Friends in connection with the European War, are some articles which deserve to be read and remembered.

In the *Englishwoman* for May, there appeared an article by Susanne R. Day, on Friends' work in Bar-le-Duc, France.

Bishop Welldon has an article in the *Nineteenth Century and After*, for May, on "Conscience and the Conscientious Objector," in which he quotes John Woolman and George Fox (Cambridge *Journal*). He appears to imply that Friends "prohibit all forcible resistance to wrong-doing," whereas throughout their history they have often appealed to the law for the punishment of evil-doers.

Propectuses have appeared of Bootham School, York, 1915 and 1916, beautifully illustrated and printed.

Headley Brothers (Kingsway House, London, W.C.) have caused to be issued in pamphlet form, at the price of twopence, under the title *Industry brings Plenty*, a reprint of the Proposals for Raising a College of Industry, put forth by John Bellers (1654-1725) in 1696.

The latest Swarthmore Lecture was delivered at Kingsway Hall, London, on May 6th.—*The Missionary Spirit and the Present Opportunity*, by Henry T. Hodgkin, M.A., M.B., secretary of the Friends' Foreign Mission Association (London: Headley, 7½ by 5, pp. 104, 1s. net). All the previous lectures, eight in number, can still be obtained.

Some useful "Notes on Histories and other Books Relating to the Society of Friends," written by Allen C. Thomas, emeritus professor of history in Haverford College, Pa., have appeared in *The Westonian*, for Fifth Month, 1916. This list is to be reprinted somewhat enlarged, and will be found useful for study circles, round tables, etc.

[1] The Editorship remains in the hands of Sir George Newman, M.D., not as stated in our last issue.

The index to the third volume of *The Pedigree Register* (1913-1916) is to hand (London: Sherwood, 227, Strand, 3s. 6d. or 87 cents. net.) There are over 2,000 surnames. There are a score of entries under "Green [Joseph J.]."

In the *Bulletin de la Société d'Histoire Vaudoise*, No. 36, Avril, 1916 (Torre Pellice: Imprimerie Alpine), there is a good article on William Allen, by Prof. Davide Jahier, président de la Société, under the caption, "Un Quaker Bienfaiteur des Vaudois." A document in the Archives in Turin, naming William Allen, "accompagné de son neveu Hambuy" (Hanbury), drew the writer's attention to these Friends and the subject was mentioned on the recent visit to the Valleys by Joseph G. Alexander. Prof. Jahier writes:

"Ce noble nom est presque ignoré des Vaudois; La plupart de nos historiens l'ont passé sous silence; tel historien en a fait une mention fort vague et parfois erronée."

The Workers and Education. A Record of some Present Day Experiments, by Frederick John Gilman (London: Allen and Unwin, 8¼ by 5½, pp. 68, 1s. net). This is a useful guide to our various Settlements, Guest Houses, Lecture Schools, Study Circles, etc. There are contributions by Arnold S. Rowntree and William C. Braithwaite.

Timothy Nicholson, of Richmond, Ind., has forwarded a reprint of articles appearing in "The Survey" in April, entitled *Glimpses of Social Progress in Indiana during One Hundred Years*, by Alexander Johnson. There are references to Friends and to T. Nicholson. Of the former we read in a footnote:

"An interesting and unconscious testimony to the Quaker character is found in the colloquialism, 'Quaker measures,' which still may be heard in the counties where many Quakers lived. It means that the Quaker's bushel or peck is heaped high and running over."

And of the latter, a saying of a prominent State official to whom T. N. had given a faithful but gentle rebuke:

"I would rather be called down by Timothy Nicholson than praised by most men."

An illustrated catalogue has been received of Friends' Select School, North Sixteenth Street, Philadelphia, 1916-1617.

An attractively-printed pamphlet inculcating temperance has appeared, written by S. Millicent Sturge, a Birmingham Friend, entitled, *Do you know this? Fathers, Mothers, Sisters, Brothers* (Birmingham: D. McMichael, 11 Swan Passage, Worcester Street, 24 pp. two pence.).

The Houghton Mifflin Company, of Boston & New York have printed a limited edition of a *Memorandum written by William Rotch in the Eightieth Year of his Age* (8¼ by 5¼, pp. xii. + 89, $3.50). William Rotch (1734-1828) deals in his *Memorandum* of the troubles in connection with

the whale-fishery on Nantucket during the Revolutionary War, the fruitless attempt to establish fisheries in England[2] and their establishment at Dunkirk under the *aegis* of the French Government. The text of the Pétition Respectueuse presented to the National Assembly in 1791 is given, as also the reply of President Mirabeau. The imigrants had interesting conversation with prominent people on peace and Quakerism. One of these, Rabant de St. Etienne, Bishop of Autun, thus sums up what he considered to be the view of the advocate of non-resistance :

"If an assassin comes to take my life and I conscientiously refrain from taking his to save it, I may trust some interposition for my deliverance. If, however, no interposition appearing, I still refrain from precipitating a soul unprepared into Eternity, and he is suffered to effect his purpose on me, I may hope to find mercy for myself."

There are several beautiful illustrations.

The first article in the *Transactions of the Baptist Historical Society* (v. 2. July, 1916) is "The General Baptists and the Friends," by Sir William J. Collins, M.D., etc. The writer quotes from "The Beginnings of Quakerism" and "Studies in Mystical Religion," in proof of his belief that "Fox was consciously or unconsciously the exponent of an existing faith rather than the originator of a new one," many of the truths expounded by him having been held by General Baptists, Waterlander Mennonites, Collegiants, etc.

At first sight, the statement that "within the walls of the city [of London], which had so many parish churches, Nonconformist public worship no longer takes place" (p. 74), looks debatable in view of our Meetings at Peel and Bunhill Fields, but these are situated beyond the walls.

[2] The whale fishery was, however, established later in South Wales, at Milford Haven. See the following :

"The southern whale fishery has been carried on with great success from Milford. . . . In order to set a trade on foot so obviously beneficial to the interests of this country Mr. Greville invited some American families, Quakers, to settle here, of which the Starbucks have formed the basis of the whaling concerns, and whose character and abilities make their small capital in different branches of business.

"The Quakers from the island of Nantucket who accepted of Mr. Greville's invitation to come and settle there were a valuable accession to his new colony, and everything like commerce and enterprise that has discovered itself at Milford may be dated from their arrival. They are a most industrious well-disposed people, with the dignified simplicity of manners and strong understanding that their sect is generally distinguished for."

Extract from pages 103 and 107 of reprint of Fenton's *Historical Tour through Pembrokeshire.* Published 1810, reprinted 1903.

Note added by F. William Gibbins, who sent the extract : The "Mr. Greville" named above was a Privy Councillor, and a nephew of Sir William Hamilton, His Majesty's Minister at the Court of Naples. Sir William Hamilton was husband of Lady Hamilton who was afterwards so closely associated with Lord Nelson.

Recent Accessions to D.

IN addition to the unstarred literature introduced under the heading "Friends and Current Literature," the following items have recently been added to the Reference Library at Devonshire House.

The Athenian Mercury, containing matter adverse to Friends. Knowledge of this paper has been handed down viâ Smith's "Catalogue of Adverse Books," p. 51, and various Quaker articles referring to the periodical are in D. The numbers acquired are for Tuesday, June 7, 1692; Saturday, June 11; Tuesday, June 14; Saturday, November 19, and portions of two later issues—all single sheet in folio.

The Ministry of Reconciliation, a composite volume of 162 pages, edited by Hugh Martin, London, 1916.

History of the Original Settlements on the Delaware, from its Discovery by Hudson to the Colonization under William Penn, etc., by Benjamin Ferris, a Friend of Wilmington, Del. Wilmington, 1846.

By the kindness of Emily Manners, of Mansfield, a sampler, measuring 13 in. by 10½, worked by Mary Sankey, has been added to the collection of Quaker relics. The upper portion consists of letters and figures, etc. the lower "George Whitheads Epitaph."[1] There is no date, but another sampler, now in possession of Emily Manners, has "Mary Sankey Ended this Sampler y^e^ 26^th^ of the 8^th^ Month, 1730." The stitching is somewhat damaged by moth. The epitaph to George Whitehead, an early Friend, of London (c. 1636-1723), is as follows:—

Within this Place here Lies interrd.
A Servant of the Lord.
Who never Persecution Feard.
But Boldly Preachd his Word.
His name Exceeds the best Perfumes.
More sweet more Fragent Far.
Then Civit Musk or Arab's Gums,
Or Egypts Spices are.

Altho no Stone or Pompious Tomb.
Be to His Body given.
His Soul no Doubt is welcomd Home.
By jesus Christ in Heaven.
And may we that are Left behind.
By His our Actions Steer.
That we like him may Comfort find.
And like him Persevere.

[1]This Epitaph is taken from a broadside entitled, "An *ELEGY*, Sacred to the Memory of that Excellent Father in GOD, and Eminent Apostle of JESUS CHRIST, Mr. *GEORGE WHITEHEAD*, who (in full Assurance of a Blessed Resurrection) Departed this Life, on *Friday*, the 8th of *March*, 1723 *Æt.* 87." There are three editions of this in D. (1) with a border of quotations from Scripture, 2 Tim. 4. 7, 8, and Tit. 2. 13, 14, no date (2) "London printed, and Dublin Re-Printed, by Elizabeth Sadleir, in School House-Lane, 1723" (3) "Kendal Printed and sold by Thomas Ashburner." The Elegy contains 108 lines.

A Guide to Reports of Historical Manuscripts Commission, part 1, Topographical, London, 1914.

Whence come Wars? being the first report of the Committee on "War and the Social Order," appointed by London Yearly Meeting, London, Headley, 1916.

Supplement of the Longstreth Family Records, 1914, presented by Agnes Longstreth Taylor, of Philadelphia.

An American Pilgrimage to a Quaker Shrine and a Prowl in the Fleet, by John Edgar Johnson, of Philadelphia, 3rd ed. Philadelphia, Pa., 1902, presented by Professor Herbert D. Foster, of Dartmouth, Mass. An account of a visit to Jordans under earlier conditions than exist there at the present time.

List in MS. of seventeenth century Quaker Trade Tokens, extracted from Williamson's edition of Boyne's Trade Tokens, 2 vols., 1889-1891, and presented by Joseph J. Green.

Parcel of Quaker trade circulars, presented by J. J. Green.

J. H. Davies, M.A., of Aberystwyth, has presented a copy of *Y Crynwyr yng Nghymru* (The Quakers in Wales), written by himself and printed 1912.

Several pamphlets presented by the author, William P. Thompson, Birkenhead.

Daguerreotype portrait of Dr. Thomas Hodgkin (1831-1913), dated 1859, presented by William F. and Mary M. Miller. W. F. M. writes: "Dr. Hodgkin was for some time in the Whitehaven branch of George H. Head's Bank, of which my wife's grandfather, William Miller, was Manager. On the death, recently, at an advanced age, of Miss Sarah Miller, the photo came into our possession."

The Journal of the Welsh Bibliographical Society, vol. 1, no. 7, August 1914, containing a "Bibliography of Quaker Literature in the English Language relating to Wales," presented by J. H. Davies, M.A., the Compiler.

Index-Catalogue to the Second Series of Transactions of the Cumberland and Westmorland Antiquarian and Archæological Society, vols. i. to xii. (1901-1912), Kendal, 1915.

MS. Index to Miss Brailsford's *Quaker Women*, 1915, containing 1076 references.

MS. Index to *The Life of Samuel Bownas*, 1756, containing 1663 entries.

Memorial of David Hadley (1842-1915), presented by Dr. M. N. Hadley, of Indianapolis, Ind.

Index and Epitome of Second Supplement to Dictionary of National Biography, London, 1913.

Record of the Jackson Family, descendants of Isaac and Ann Jackson, of Ireland and Pennsylvania, married in 1696, presented *per* Gilbert Cope, of West Chester, Pa., Phila. 1878.

A new edition (Walter H. Jenkins, Philadelphia, 1916) of Lydia Maria Child's *Life of Isaac T. Hopper.*

The Registers portion of *Records of Friends' Burial Ground at Colthouse*, 1914, by Elizabeth J. Satterthwaite, presented by the Compiler.

Life of Mary Mitchell, of Nantucket (1731-1810), New Bedford, Mass. 1812, and *Memoirs of Jacob Ritter*, of Pa. (1757-1841) by Joseph Foulke, Phila., 1844, both presented by Haverford College, Pa.

German Crimes and our Civil Remedy, by Herbert Sefton-Jones, 1916.

The Athenian Oracle, or a Collection of . . . Questions and Answers in the old Athenian Mercuries, 3 vols. London, 1703-1706.

Songs of Hope, by Rebecca Nicholson Taylor, a Friend of Philadelphia, author of "Memoir of Mary Whitall," Boston, 1915.

A Brief Account of the lately intended Visit of Two Female Preachers [Sarah Lamley and Elizabeth Townsend] . . . *to Overton, Hants*, by Henry Fry, 2nd ed., London, 1824, presented by Jonathan B. Hodgkin.

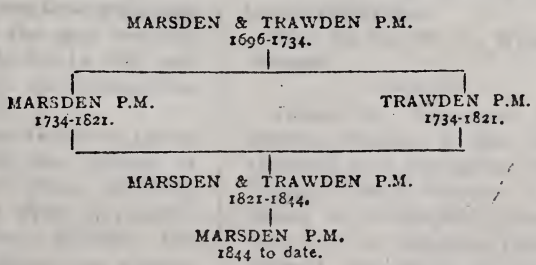
Rhymes of the Yesteryear, by Henry Coffin Fellow, Ph.D., a Friend of Indiana birth, now a Professor in Friends' University, Wichita, Kansas: Richmond, Ind., 1914.

Almanacks for Students of English History, by Edward Alexander Fry, London, 1915.

Meeting Records

At Devonshire House, London

Marsden Preparative Meeting,		1696-1875.	5 vols.
Do.	Do. Women's.	1698-1874.*	3 vols



* In Third Month, 1874, the two Preparative Meetings of Men and Women were united.

Notes and Queries

KEY TO ABBREVIATIONS

D.—The Friends' Reference Library at Devonshire House, 136, Bishopsgate, London, E.C.

Camb. *Jnl.*—*The Journal of George Fox*, published by the Cambridge University Press, 1911.

D.N.B.—*The Dictionary of National Biography.*

F.P.T.—"*The First Publishers of Truth*," London, 1907.

CUMBRIAN MINISTERS IN THE INTERREGNUM.—There is general ignorance as to the actual doings in many parishes between 1640 and 1662. Dr. Nightingale has done a very thorough piece of work for Cumberland and Westmorland in this connection, and as this district is so interesting to Friends, he has drawn on George Fox's *Journal* and other records of the same kind; also upon historical works which themselves rely on *F.P.T.* Conversely, Friends may well study his two massive volumes (in D.) on *The Ejected of* 1662 *in Cumberland and Westmorland*, to annotate the *Journal*. Two notes will illustrate the interlocking.

(i) Fox noted that in 1652 the minister at Grayrigg was a Baptist (Camb. *Journal* i. 105). This place is within the ancient parish of Heversham, and Dr. Nightingale could not fill the gap between Samuel Cole who left in 1650, and Richard Tatham who appeared on 9 May, 1654.

(ii) Fox noted that in 1653 John Wilkinson held the livings of Brigham and two places adjoining in Cumberland (*ibid*, i., 109 ff); and that he was a Baptist. Dr. Nightingale quotes the Church book of the Independent Pedobaptist Church at Cockermouth, (in D.) which shows that by 16 June 1654 Wilkinson and most of his hearers had joined the Friends. The book does not appear to show that Wilkinson had been officiating in the parish churches, but it does hint that Baptist views were sympathetically heard, though Wilkinson's was a sister Church to Cockermouth. The parish records are blank between 1617 and 1661, but the Baptist Church of Great Broughton does claim its origin in this period, without having any documents to prove its claim.

These are the only two cases given by Fox to substantiate the charge that Baptists obtained livings and collected tithes. Dr. Nightingale has found no evidence to corroborate him even in these two cases, though there is nothing to contradict him.

Note by Dr. W. T. WHITLEY, Preston.

TONES IN PREACHING.—Our Member, Richard F. Ball, draws attention to a passage in Joseph Hoyland Fox's *Woollen Manufacture at Wellington, Somerset*, 1914, p. 5,—a quotation from the Journal of Sarah (Champion) Fox (1741-1811), relating to Mary Were (1741-1805), a well-known

Minister, in which, under date 1785, we read that she "sang us two or three of her delightful songs." R. F. B. thinks that the meaning will be generally misunderstood, and that it refers to Mary Were's sermons delivered in a tuneful voice. In support of this, he sends another quotation, under date 1800, 9 mo. 19— "Mary Were, in one of her sweet songs, reminded us that 'though the branch was broken off, the vine remained.'"

Here is an earlier reference to the same topic, taken from the Minutes of Reading Monthly Meeting:

"1683. 6 mo. 31.

Thomas Courtis said y^t Singing (or Speaking Singingly) in Prayer or in Preaching, or with a vocall voice was abomination, & he Reflected upon Samuell Burgis at Oare, & said he had Sang them many a merry Jigg, but now he would seem to Excuse it & said he would as leif heare one Sing a ballad, w^ch is noe better."

Reginald Holme (xii. 34).—The dispute with regard to his mill at Skelwith Bridge is referred to by Sir Daniel Fleming, of Rydal Hall, as follows:

"January 29 16 $\frac{69}{01}$ Spent in ale with my cosen Tho. & Rob. Brathwait, Mr. Nicoldson & his son Daniel, Renhold Brathwait, Ed. Benson, Rob. Partrigg, & others when we fill'd up y^e Quakers Mill-dam att Skellat-bridge

00^li 01^s 06^d."

"March 13, Spent with my Cosen Brathwhait, Ren. Brathwhait, & James Johnston, when wee [went] to pull downe y^e Quakers Mill-dam 00^li 01^s 06^d."

"Trouble gathered round Reginald. In 1676, the Friends decided at their Lancaster Quarterly Meeting that as he had so long resisted their counsel for a settlement of his dispute with one Thomas R., that the latter was justified in having recourse to the law. The climax came in 1684, when three men (chosen from a distance) were deputed to take legal possession of Reginald's premises. The result was not agreeable. Reginald, assisted by his sons, John, Jacob, George, and by his daughter Dorothy, 'did also riotously fall upon them, beat, and abuse them, and did also threaten them and speak very contemptuously concerning their authority—' [Rydal Hall Papers.] For this proceeding a warrant was issued for the arrest of the whole Holme family. We hear of Reginald later at Clappersgate, divorced from his mill."

Transactions of the Cumberland & Westmorland Antiquarian & Archæological Society, n.s. viii. 149.

There are many references to R. Holme in the Minutes of Swarthmore M. M.

Meetings in Furness, 1663.—A note in Sir Daniel Fleming's handwriting among the Rydal Hall Papers shows that the proceedings of the Friends were soon watched and reported:

"Nov. 1. 63. there then mett at y^e house of Jno. Benson at Stangend in Lancashire these Quakers following

Westmorland people

Francis Benson, Bernard his son, Regnhold Holme, Michael Wilson, Barbara Benson.

Lancashire people

Gyles Walker, wright, near Hauxside, William Wilson ye speaker, & his wife.

These James Russell gave me in ye names of Nov. 5. 63."

From *Transactions of Cumb. and West. A. & A. Soc.*, n.s. viii. 176.

THE HAT AND THE BUTTON (xiii. 3).—William L. May, of Maydena, Sandford, Tas., writes of a somewhat different story, which appears in the *Life of Isaac T. Hopper*, 1853, p. 257:

"Jacob Lindley of Chester Co. . . . related another incident, which happened in old times when Quakers were accustomed to wear cocked hats turned up at the sides. A Friend bought a hat of this description, without observing that it was looped up with a button. As he sat in meeting with his hat on, as usual, he observed many eyes directed towards him, and some with a very sorrowful expression. He could not conjecture a reason for this, till he happened to take off his hat, and lay it beside him. As soon as he noticed the button, he rose and said, 'Friends, if religion consists in a button, I wouldn't give a button for it.' Having thus delivered this short and pithy sermon, he seated himself and resumed the offending hat with the utmost composure."

WILLIAM GRIMSHAW (xiii. 69n).—For further information respecting the Vicar of Haworth (1708-1763), see *Proceedings of the Wesley Historical Society* (vol. x., pt. 6, June, 1916, Rev. John W. Crake, Wotton Hill, Gloucester), "A Few Notes on Early Methodism in Haworth," pron. How'erth.

BENJAMINA, CANDIA, TACE.—Will our readers assist us to trace the origin of these well-known Quaker women-names, or supply instances of their early use?

NEW JERSEY.—Extract from a Petition to the Queen, of the Lieut. Governor and Council of New Jersey, against the Quakers for their opposition in the Assembly "to the raising of men and money to carry on the glorious Expedition against Canada." Received in London, 3 Sept. 1709:

"Mr. Gardiner on behalf of himself and the rest of the members of this House that were of the People called Quakers desired the following entry might be made, viz.

"The members of this House being of the People called Quakers, have allways been and still are for Raising money, for support of Her Majties Government, but to raise money for Raising of Soldiers is against their Religious Principles and for Conscience cannot agree thereto."

Public Record Office, London, CO., 5-970.

FRIENDS' FAMILY LIBRARY.—Particulars desired of this American Series of Friends' Books.

Sent to Press 8 August, 1916.

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1911-12. AMELIA MOTT GUMMERE.
1912-13. WILLIAM FREDERICK MILLER.
1913-14. J. ERNEST GRUBB, J.P.
1914-15. JAMES HERBERT MIDGLEY, J.P., B.Sc.
1915-16. ISAAC SHARPLESS, Sc.D., LL.D.

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NORMAN PENNEY (Librarian).

* Deceased.

Income and Expenditure Account for Year ending 31st of 12th Month, 1915.

INCOME.	£	s.	d.	EXPENDITURE.	£	s.	d.
Balance in hand, 1 i., 1915 ..	43	14	2	Cost of printing Journal, vol. xii. ..	83	13	11
Annual Subscriptions	77	0	3	Postage of the same	10	0	0
Sundry Sales	8	1	11	Stationery	2	18	3
Contributions to Supplement 13 "A.R.B. Manuscripts" ..	35	3	6	Sundries, Insurance, etc.	2	9	3
Interest on Deposit	1	7	11	Payments on account of "Swarthmoor Hall Account Book" ..	6	6	0
				Balance in hand, 31 xii., 1915 ..	60	0	4
	£165	7	9		£165	7	9

Balance Sheet, 31st of 12th Month, 1915.

LIABILITIES.	£	s.	d.	ASSETS.	£	s.	d.
To "Swarthmoor Account Book" Fund	57	0	3	Cash balance	60	0	4
,, Supplement Account	35	3	6	Deficit	44	13	5
Due to Meeting for Sufferings for transcribing A.R.B. MSS. say ..	12	10	0				
	£104	13	9		£104	13	9

Against the above deficit is stock producing, on an average, £6 per annum.

Examined and found correct, AUGUSTUS DIAMOND,

19 iv., 1916. *Acting for Treasurer.*

Vol. XIII. No. 4 1916

THE JOURNAL

OF THE

FRIENDS HISTORICAL SOCIETY

For Table of Contents see page two of cover

Richard Smith and his Journal, 1817-1824

Continued from page 97

THE school-work referred to on page 97 was the chief employment which R. S. undertook in 1819. The schools, both at Smithfield and at Richmond, Ohio, seem to have been managed by Friends; references are frequently made to "the Committee" and to "the Trustees," though it is doubtful if all the individuals whose names are mentioned were members of the Society. At Smithfield, R. S. often calls the School the "Free School."

He had for some time helped the master in various small ways, copying alphabets and the like; and in Second Month, when it was in prospect that the master should be absent for a few weeks, R. S. got his opportunity.

1819.

3 mo. 1. B. W. Ladd intimated to me that my services would be accepted at the school, the Committee to pay my board at least.

Two days later he attended, and spent the afternoon mending pens, as "about fifty scholars write."

3 mo. 10. [At school] W. Wood preached a little, cautioned "to beware of the Leaven of the Pharasees."

On the 5th of Fourth Month the master left, and R. S. was at once faced with the question of corporal punishment. He "withheld the Rod, & the Scholars, taking advantage of lenity, were inattentive to my orders, &

THE JOURNAL
OF THE
FRIENDS HISTORICAL SOCIETY

mocked & sneered at me." But the school does not seem to have exacted a very regular attendance, for there are many days when he was plainly fully occupied elsewhere.

1819.

5 mo. 10. John Wilson [the master] returned to Smithf[d]. I feel gratitude to arise in my heart to my heavenly Father for his setting me at liberty from the school here 2 weeks sooner than I had reason to expect, and for his preservation extended to me while I have had the management of it; having many times found myself in a very tried situation to know how to act.

A week later, a school at Richmond, some fifteen miles from Smithfield, was suggested: the matter was quickly arranged with the subscribers, and he began work on the 7th of Sixth Month with eighteen scholars; the hours were to be from 8 to 12, and 2 to 6. Trouble with the children and parents soon began; the very next day a mother fetched her boy away, contrary to the rules: "She cast some unhandsome National reflections upon me." This person was, I think, a Friend!

6 mo. 28. Felt peace in making use of the Rod to Oliver Wilson.[16]

6 mo. 29. Went in the Woods at Noon to wait in silence considerably exercised concerning Oliver Wilson. W[m] Watson called at Night with whom I felt peace in conversing respecting Ackworth School and a confirmation in the necessity of corporal punishment after much doubting and forbearance.

6 mo. 30. Caned O. Wilson (9 strokes) favoured with great serenity of mind in it.

7 mo. 9. Much comforted & refreshed while meditating & [? on] inflicting punishment on O. Wilson (12 strokes), this day at noon.

There are a good many similar entries. The subscribers paid frequent visits to the school, and usually gave encouragement by expressing satisfaction. Allen Farquhar[17] "recommended that the scholars sitt in silence and sometimes to read a chapter in the Bible to them."

This occupation lasted till the 4th of Ninth Month, at the end of the term which had been agreed to. On the 15th of Tenth Month, there is reference to an intended school, also at Richmond, but perhaps a distinct venture, and this note: "M. H. recited to me the strange perversion of Jos: Watson's words respecting the subscribers having me to keep, if no school was made up, which calumny I received with calmness of spirit."

This school was opened on the 8th of Eleventh Month

with seven scholars, and sometimes even not that number were present. It was maintained till the 26th of Second Month, 1820, when R. S. comments :

> I have had some close Exercise for some time past, whether it would be right for me to teach a Month or more longer, but I now find my Mind released as being clear without it.

Another interest of this period, dating from the summer of 1819, was the establishment of a First-day School, the hours being from 3 to 6. R. S. was a diligent attender and indeed more regular than any of the other teachers.

Various notes of miscellaneous interest may be picked out from the large choice offered by the Journal :

1819.

1 mo. 25. W^m^ Carr stated the inconvenience to Settlers in this Neighbourhood 17 or 18 years ago : they had sometimes to go 30 miles to a horse Mill. That he settled in the Woods 3 times & had only 13 Dollars when he first settled, west of y^e^ Mountains.

The following result of the clearing of the land is worth noting :

> He says the Streams are considerably increased now, to what they were when he first came : The season about a month later now than formerly.

1 mo. 26. N.B. A concern has rested with me for 4 or 5 months, so that I was not easy to wear a Fur hat (have worn wool) ; but within a week or so past I have felt peace in ordering a roram Hat[18] from T. Odbert.[19]

2 mo. 25. First drank Whiskey or any Spirituous Liquors in America : I had a hoarseness & J: Watson put a little into some Hyssop Tea.

3 mo. 21. Ink freezes.

4 mo. 1. A day peculiar to the People of this Country for being appropriated to moving their abodes.

4 mo. 13. The Roads for 10 days past pretty good, and Waggons have gone to the Eastward.

5 mo. 13. Engaged all day repairing Coat, which is a very tedious Job.

There are continual references throughout to the occupation of repairing " Apparel."

5 mo. 24. Worked on the Public Road or highway . . . along with about 30 other persons, who behaved pretty orderly.

5 mo. 25. Worked on the Public Roads : my hands have blistered some, but upon the whole, I have been strengthened to perform the duty with Peace of Mind.

1819.

5 mo. 27. Procured white Walnut Bark to colour my stript Vest: repaired the Vest.

6 mo. 3. John Wilson called on me to Copy two Free-Mason papers, in which I declined to insert the words "Most worshipful and Sacred" and therein found peace afterwards.

6 mo. 20. Old Joseph Hobson[20] in a very kind and friendly manner came into the Room to caution me (being a Stranger) against lending any Money to the people in this Country, who, he s[d], were very needy, & the worst paymasters in this world.

On this day he sat up all night with a dead child, and remarks:

I admire the Custom prevalent in this Country of Waking with the Dead, & think profitable & a means of facilitating a growth in a spiritual Life. I appeared to enjoy an intellectual Feast tho' at times painful and oppressive to the Body, being under outward fasting. The Thunder, vivid Lightning, & heavy rain in the forepart of the night had a solemn and awful appearance.

There is a full report of the proceedings at Ohio Yearly Meeting, the 6th to the 11th of Ninth Month, 1819, inclusive, at which the following Friends were present with certificates:

W. Rickman[21]	Rochester in Kent O.E.
Elias Hicks[22]	Long Island, New Y. State
Dan[l]. Haviland[23], Henry Hull [24]	Nine Partners, N.Y.
Sam[l]. Bettle[25]	Ph[a].
Thos Davis	Jerseys.
Rachel Hunt[26], Hannah Oakford[27]	Derby, Pens[a].
Hannah Thompson[28]	North Carolina
Lidia Woolston[29]	Buck Co: Pens[a].
Sarah Emlen[30]	Ch. Co. Pens[a].
Abraham Branston[31]	Virg[a].

During the Y.M. "Free Masons (several young Men) presented a Paper against the Discipline, which was rejected."

11 mo. 30. W[m] Bayhan measured me for a Coat, & marvelled at the ancient manner in which I wished it to be made.

12 mo. 5. Wore my Coarse Drab Coat the first time.

12 mo. 22. At T. Odberts request, I recorded for him in his Bible his & his wifes Birth & Marriage: on reflecting a little, felt a Scruple on my Mind about inserting the Vulgar Date, which I mentioned to Thomas and declined the date, leaving it blank.

Other entries indicate the extremely orthodox views entertained by R. S. and his friend, J. Watson:

1819.

1 mo. 24. [At W. Wood's] It was a very trying Visit to J. W., who was very deeply exercised on seeing (there) the Infant of an Overseer & Clerk to Q.M. attired in Scarlet.

12 mo. 20. Jos. W. was exercised this Morning about B. W. Ladd's child's comb. I felt Sympathy.

And there are two remarks about Burial Grounds which point to more latitude than subsequently was allowed:

9 mo. 19. J. W.'s view of burying the Dead without distinction of Families appeared to me very rational.

10 mo. 14. [At Cross Creek Prep. Mtg.] The subject of removing the head Stones from the Graveyard was revived, & spoken to by John & Jos: Watson & others, but was concluded to let the subject rest for the present.

During much of his residence at Richmond, R. S. and J. W. lodged together; it is probable, indeed, that they occupied the same bedroom, for there are frequent references to conversation while in bed in the morning. In the autumn R. S. spent much time in helping at the construction of a house for his friend, who was engaged to be married; cutting posts, shaving clapboards, making putty, and glazing the windows, etc.

As has been mentioned, R. S. ceased to sell by retail on the 9th of First Month, 1819. The disposal of the varied stock was a tedious and difficult process, and probably resulted in considerable loss. It occupied him at frequent intervals right up to his final departure from Ohio in Tenth Month, 1820; the collecting of the debts due to him was quite as troublesome as the sale of the goods. We have seen on the last page the warning that money was scarce; and much of the local business was done by barter, *e.g.*:

1820.

7 mo. 23. Made arrangements with Thos Ford for the Settlement of his Acct: for which it was agreed I shd take a 2 year Old Mare in 2 mos. hence, to be kept at his expe and risk, at $40; & the balance in Sheep or a Cow at a price that may be agreed on at the time.

One would think nothing but extreme necessity and despair of any other settlement would have induced R. S. to make such a bargain the day before he started for the Indian settlement.

The references in the Journal to sums of money are too fragmentary to be any guide to R. S.'s capital; they represent single transactions, and give no clue to the proportion they bear to the whole. It is clear that he was much straitened in the winter of 1819-1820; for he records more than once that he and J. W. dined on "potatoes and butter"; his poverty was apparently not unknown to some of his neighbours:

1820.

1 mo. 11. My Dinner was unexpectedly sent me to the School House from Joseph Hobson's [the innkeeper].

1 mo. 12. Ann Hobson sent me Victuals for my Dinner, which I did not feel free to accept.

1 mo. 13. Breakfasted very thankfully on Bread & Water this Morning.

1 mo. 28. Jos. Watson & myself live principally upon Hominy about this time.

2 mo. 3. Felt thankful when two bushels of Indian Meal were brought to us this evening.

There are, unfortunately, no letters in the collection subsequent to 1818; they might have given a clearer view of the situation as it appeared to R. S. than the transcribed Journal affords. He records writing home at intervals, and was probably, tardy as the communication was, in receipt of advice from his father. The entry of the 19th of Fifth Month, already copied, is typical of his perplexities, and on the 24th of Eleventh Month, 1819:

In my meditation a prospect of returning to England next Spring or Summer seemed to open, particularly on considering my Sisters Letter.

We shall hardly be wrong in assuming that R. S.'s relatives in England had little sympathy or patience with his proceedings; they would not be able to enter into his motive for staying in Ohio when comfort and useful occupation waited for him at home. On a later occasion, his father, when expressing disapprobation of his proposal to attend London Yearly Meeting in 1821, told him plainly that he could not understand this constant going about to meetings, and R. S. yielded.

On New Year's Day, 1820, R. S.'s habits of usefulness led him to undertake a night school in addition to his teaching work in the daytime; but it did not flourish, and

was discontinued towards the end of Second Month, when the day school engagement terminated.

A case of Indian medicinal skill is recorded :

1820.

1 mo. 2. A Stranger Friend was there, who had been afflicted with a bad Leg so as not to be able to walk for 3 years, and a Doctor told him it was past the art of Man to cure : but by going to live amongst the Indians, & attending to their directions, afterwards it got well : They used to boil 20 different Roots and apply the Decoction.

At this time there are some miscellaneous remarks which will bear repeating :

1 mo. 15. Read in a newspaper a long account of a Reform Meeting in England (at Halifax) the reading of which I thought had a tendency to relax my mind, but after a while of silent Meditation in bed was favoured to feel inwardly strengthened.

1 mo. 26. The thought or hint started by Jos : Watson respecting an equal distribution of property came with force over my Mind.

2 mo. 6. [At meeting at Cross Creek] I was moved to stand up & felt inwardly strengthened when up—"God is not mocked, who is of purer Eyes than to behold iniquity." How painful it is to the pure Mind to sit Meeting when such death prevails.

2 mo. 13. [do.] Robert White opened his concern which had for some time rested with weight on his Mind, on the great deficiencies amongst Friends Society to the requisitions of the blessed Truth, and the incomprehensible distance of the Youth therefrom.

3 mo. 23. Eliz : Ladd informs me that Esther Collins (E. & C. Hunts Mother) and Ann Edwards were drowned in the Delaware River,[3] opposite Burlington, while crossing the same in a Carriage on the Ice.

4 mo. 4. It is a mournful consideration to see the Inhabitants of this Town [Smithfield] high professers, some of Presbyterians & Friends, playing on the Common all this afternoon like children.

4 mo. 13. I cut Joseph Hobson's hair.

The Indian project has but slight mention in the first half of 1820 :

1 mo. 17. W. Wood promised to open it at the next Meeting of the Comittee, & let me know whether the Indians would be visited by Friends this spring.

1 mo. 19. J. W. informed me of J. Hoyles unwillingness to give him up to accompany me to the Indians.

[A perplexing statement, as there is no ground for thinking J. W. was in J. H.'s employ : but that he was engaged to J. H.'s daughter may be the explanation.]

But shortly afterwards another opening for similar usefulness occurred:

1820.

3 mo. 16. [At Cross Creek Prep. Mtg.] The subject which claimed or excited interest was a communication made by B. Ladd of the distressed situation of about 500 Black People in Brown County in this State.

3 mo. 22. Reflected seriously on going out to the Black People.

The next mention of this affair is the start of the expedition a month later. Friends went into the enterprise with such a will that the goods collected are stated in one place to weigh 11½ tons, and in another, 21,670 lbs, consisting of flour, corn, wheat, corn-meal, potatoes, salt, bacon, clothing and small articles. A boat on the Ohio river was obtained, and R. S. took charge on the 19th of Fourth Month, at some place not named; the following day he loaded, mostly unaided, some part of the goods.

4 mo. 20. An uncomfortable lodging this night, having my Great Coat for a Bed in the Boat.

The next day she was moved up to Warren, and he continued putting cargo on board. "Slept in the Boat, having had much watching and anxiety about the Boat." On the 22nd he was joined by James Updegraff,[33] and with some other help the loading was completed. Starting next day, they joined company with a raft of timber, 100 yards long, 12 yards broad, and remained with it till the 30th, going ashore when the raft anchored or stuck fast.

4 mo. 28. [At Greenupsburgh, Kentucky.] It was Court time, & I went to the Courthouse, & was ordered to put off my Hat, which I did not feel free to do.

4 mo. 30. When we loosed from the Raft, to one of the hands at parting I gave a Tract on Swearing, having been pained at various times at hearing him swear; he appeared to receive it well, and I felt peace.

On the 1st of Fifth Month, they reached Ripley in Brown County, the nearest point on the river to the settlements, some twenty miles away, and "heard a general good account of the Black People as to their Industry and moral conduct." The next day they spent ten hours unloading the boat—"the chief part I stowed away myself in J. Beasley's warehouse, which, though

heavy work, was made easy by Divine Assistance." James Updegraff departed in the boat immediately afterwards.

The negroes, who had recently been released from slavery, were settled at three places, and R. S. spent four weeks among them, compiling particulars of their numbers and needs, and apportioning the goods, in which work he had a good deal of help from Friends of the district. George Crosfield writes of this work :

> He visited the families, inquired into their wants, administered medicine to the sick, comfort to the distressed, counsel to the improvident, & instruction to many—an engagement very congenial to his benevolent nature, which desired to minister to their improvement & happiness, and which, as he records, while sometimes low in spirit, afforded him solid peace.

Near the conclusion of the visit the people were collected together to meet the five local Friends and R. S.; and an address was read to them and counsel imparted. "After the opportunity was over . . . the people came to us & took us by the hand very affectionately, expressing their satisfaction and thankfulness."

That is the brief summary of four weeks of arduous work, the comings and goings impossible to unravel without an intimate knowledge of the neighbourhood. The following are some of the quaint incidents of the visit :

1820.

5 mo. 3. Went & supped heartily on Sassafras Tea, Sallad & cake with Jacob Cumberland (a Coloured man).

5 mo. 7. Continued from the 11th to 4th hour in a retired frame of mind in J. Beasley's Warehouse, in which space I imparted to a Black Boy (Isaac) some instruction in spelling. . . . Campbell informed me that the Petition sent to the Legislature against the Black People was spuriously signed. Distributed "Essay on War," "Thoughts on the Importance of Religion," "Ancient Christian's Principle," "Univ. & Effect of Divine Grace,"[34] and well spent day ; to — Huggins, a Presbyterian, who invited me to attend their Evening Meeting, wch I declined.

5 mo. 8. Little or no Dinner to-Day.

5 mo. 12. Dined very thankfully of boiled Mustard & Ash-Corn cake. Supped well at Jacob Cumberland's of Sassafras Tea and Flour Cake.

5 mo. 13. Jacob Cumberlands Sister Patty related that the severity of her Overseer in Virginia caused her to reflect, and seek Religion.

1820.

5 mo. 14. At a Gathering of Black people at Jacob's, Samuel Hutson spoke or preached unto them with vehemence for the space of 2 hours, during which time I was in Jacob's Inclosure, my Mind somewhat retired.

5 mo. 15. Supped of Mush, Salt & water, not having partaken of any Dinner save a Cup of Milk.

5 mo. 16. Dressed the bruised Leg of Anthony Gist's Wife with Rosin.

5 mo. 20. [While apportioning articles at the Brush Creek Settlement] a neighbouring white Man (Jacob Marks) signified that the Friends were paid by W. Wickham for their services, & that it was not a free Donation. . . . After the Friends were gone, I felt much barrenness of Mind, and was not favoured with peace with the words I had delivered to the people, believing it was not required of me.

5 mo. 23. To Solomon Hudson's, at which I breakfasted heartily & thankfully on Bread & Water.

5 mo. 25. This afternoon & evening I felt considerable spiritual weakness, suffering myself to be put out of the quiet by the peoples noise & dissatisfaction in some instances.

5 mo. 26. Dined thankfully at Ed. Gist's house on Bread & Water.

The curious and insufficient meals which were so often R. S.'s lot during this visit have been particularised, perhaps tediously, not only because they indicate inadequate nourishment for a man walking many miles a day and working at lists and registers far into the night, but they tell us also the sort of diet with which Friends and other settlers had often to be content; it is impossible that they would not have treated him better if they had had the means. It can hardly be doubtful that the bilious fever which laid him low for many days in the following autumn was brought on by the injury to his digestive powers which resulted from this cause, coming on the top of the privations of the winter.

On the 2nd of Sixth Month R. S. left the negro settlements to return by road to Smithfield, accompanied by a Friend named Pleasant Underwood, who had often been his companion in the work of the previous month:

6 mo. 3. [At Hillsborough] I did not feel peace of Mind while at Joshua [Woodrow]'s to hear so much about Shaving of Bank-notes,[35] & finding that he practised it excited in me an unpleasant feeling.

P. Underwood was taken ill while they were spending the night at John Griffith's near Circleville, and they were detained six days. There is an interesting account of

the earthworks, etc. at that place, and of a snakes' den in an "ancient mound," evidently a burial "barrow," as it contained human bones. "Snakes', bones and rattles were found of immense size."

The Doctor who attended P. U. had considerable of phylosophical talk particularly his Discourse at Barbadoes with 2 Jewish Priests, who called the Christians "Worshippers of Paper Gods." I felt an extraordinary overflow of peace & satisfaction after paying s^d^ Doctor his demand for visiting & furnishing medicines to P. U. J. G. did not make any charge for our week's board at his house.

1820.

6 mo. 14. Dined heartily on vinegar soup.

6 mo. 15. [At Zanesville] Dined at John Dillons, who met me in the Street & would have me to go with him: his Children (8 of them) appear to be run quite out, which is a sorrowful circumstance, & affected me on seeing them. Great superfluity appears in the Furniture of his House.

6 mo. 16. Breakfasted at Sam^l^. Anderson's (Col^d^.man) with whose wife I exchanged a Bible for a Testament. . . . At a Tavern we were annoyed by some Kentuckians, which caused us to leave it in disgust, tho' sunset.

R. S. reached Smithfield at sundown on the 18th; an account of the expedition was given at Short Creek Monthly Meeting on the 20th, "which appeared satisfactory"; and the following days were chiefly employed in making records of what had been done, and seeing to the despatch of another boat with further supplies for the negroes.

6 mo. 23. I met J. S. of Manc^r^, Old England, [who had robbed him] who was travelling in a one-horse Waggon in which he goes about the country pedling small articles, and makes his home at Steubenville.

7 mo. 9. Went to Jos. Hobson's afternoon, & at Mary's request went upstairs & sat there while Lindley, herself and Phebe prepared answers to the 9 Q.M. Queries; & in the formation of the Sentences, after the substance was agreed on by them, I felt freedom to give my opinion.

7 mo. 18. [At Mo. Mtg. at Short Creek.] It was painful to perceive the formal manner of a couple that passed Meet^g^.

JOHN D. CROSFIELD

Savernake, Marlborough,
Wiltshire

To be continued

[16] The Transcriber wrote "Oliver Wilson," and then he, or some other, crossed through the name in red ink and overwrote "a Boy" and in another place, "one Scholar."

[17] Allen Farquhar, who is frequently mentioned by R. S., lived at Richmond. Rachel Hunt writes thus of him in her "Notes" [see Note 26]: "When we arrived at the inn in Pittsburg, there was a friendly good-looking young man just going to mount his horse to go home. He lived in Ohio; and when he found we were going to the Yearly Meeting he said he would wait until we were ready and escort us to his house fifty miles. His name was Allen Farquhar." He was one of the teachers at the First-day School.

[18] Roram: "a kind of hatter's cloth": (Thornton's *American Glossary*: Philadelphia, 1912.) Probably a manufactured or imitation fur. From advertisements of the period for runaway apprentices and slaves, it seems to have been worn by people of the working class.
J.D.C.

[19] Thomas Odbert and his workshop at Smithfield are several times mentioned—"T. Odberts two journeymen abruptly left him and his Apprentice Boy ran away." There was a James Odbert living at Steubenville.

[20] Joseph Hobson was an innkeeper living near Richmond. He and his wife Ann were Friends.

[21] William Rickman (1745-1839) was a schoolmaster, of Boley Hill, Rochester. "Whilst young, he was taken to America and placed as an apprentice at New York" (Corder, *Memorials*, 1845, p. 395). He returned to England in 1785, and in 1788 he married Elizabeth Alexander (c. 1759-1832), daughter of William Alexander, the schoolmaster, whom he succeeded. His gospel labours comprised visits in Great Britain and Ireland, the Channel Islands, France and America.

Richard Smith met William Rickman at the house of Peninnah Flanner. He wrote out "some heads of the business" of the Yearly Meeting for P. Flanner to send to her husband then in England.

[22] Elias Hicks (1748-1830), the celebrated Quaker minister, resided at Jericho, on Long Island. See *Life and Labors*, by Henry W. Wilbur, Phila., 1910.

[23] Daniel Haviland (1746-1828) joined the Society of Friends shortly after his conversion and travelled as a Minister through most parts of U.S. and Canada. See Testimony in N.Y. *Memorials*, 1836, and *American Friend*, 1908, p. 556.

[24] Henry Hull (1765-1834) lived at Stanford in the State of New York. In 1785 he married Sarah Hallock and in 1814, Sarah Cooper. In 1810-12 he visited Great Britain and Ireland, of which visit there is a full record in his *Memoirs*, printed in Friends' Library, Phila., 1840, and separately. During this visit he lost by death, within a few days, his wife, son, brother and mother. There is a silhouette of him in *Thomas Pole, M.D.*, 1908. He died at Barnesville while on a later visit to Ohio.

[25] Samuel Bettle (1774-1861) "sat at the head of Arch Street Meeting, Philadelphia, for many years and was Clerk of the Y.M. . . . a small man, very spare" (*Westonian*, 1910, p. 53, 1912, p. 102).

[26] Rachel Hunt, of Darby, Pa. (1761-1845), was the wife of John Hunt (1753-1836). Her maiden name was Gibbons. J. and R. Hunt were prominent members of Darby Meeting (*Centennial Proceedings of Darby Meeting*, 1905). In a volume by Rachel Hunt, entitled *Autumnal Fruits and Flowers*, Phila., 1843 (in D.), there is a lively account of her

journey from Darby, Pa., to Mount Pleasant, Ohio, to attend the Y.M. of 1819, " written often in the wagon as we stopped to water the horses."

[27] Hannah Oakford, formerly Lloyd, was the wife of Isaac Oakford, of Darby. She sat in the Ministers' Gallery with Rachel Hunt (*Darby Centennial* pp. 26, 40), and was Rachel's companion to Ohio, as recorded in the above-mentioned book. The two Friends, with "J. B.," left home on the 14th of Eighth Month and reached Mount Pleasant on the 3rd of Ninth Month, William Rickman and " his companion " having travelled with them from Columbia.

[28] Some notes respecting Hannah Thompson have been kindly supplied by Julia S. White, of Guilford College, N.C. She was born in 1750 and married Joseph Thompson, of Eno, county of Orange, N.C., about 1776, (the time that her Meeting was in much distress on account of the Regulation Movement), and had issue. She was "recommended as a minister" in 1794, and took a prominent place in the service of her Meeting. Spring Monthly Meeting, and Western Quarterly Meeting in Fifth Month, 1819, gave her a certificate to " visit in Gospel love the Yearly Meeting of Friends in the State of Ohio, also some Meetings in the State of Indiana."

[29] Lydia Woolston (c. 1763-1833) lived in Falls Township, Pa.

[30] Sarah Emlen (1787-1849) was the daughter of Cadwalader and Phebe Foulke, of New Jersey. From the time of the death of her first husband, William Farquhar, and her infant son, she was a teacher at Westtown School, Pa., till her marriage with James Emlen (1792-1866). She visited Europe on Gospel service in 1844. There is a portrait of Sarah Emlen in the *Centennial History of Westtown Boarding School*, Phila., 1899.

[31] Abraham *Branston* should probably be *Branson*. There were Friends of that name in Carolina and a few remain. Jacob and Rebecca Branson removed from Virginia and settled in Belmont County, Ohio, in 1805 (*Journal of Ann Branson* (1808-1891), Philadelphia, 1892). Ann Branson mentioned in her *Journal* a visit to her cousin, Abraham Branson, living in Ohio in 1862.

[32] Further information respecting this tragedy is at present lacking. The Hunts of Brownsville, Pa., have already been mentioned (p. 90). Rachel Hunt in her Notes records a visit to Elisha Hunt and his wife Mary, at Brownsville.

[33] Updegraff was a well-known Quaker name in the Middle West. Rebecca Updegraff was the only daughter of Jonathan Taylor (note 14), and a prominent Minister (*Iowa Journal*, xii. 421). The family came from Virginia (Intro. to *Old Corn*, by David B. Updegraff, Boston, 1892). David Updegraff was a prominent Friend in Ohio at this time.

[34] These pamphlets were probably obtained from the Philadelphia Tract Association, which began the publication in 1817 of a series of pamphlets, among them being " The Universality and Efficacy of Divine Grace," " Thoughts on the Importance of Religion," by William Allen, of London, Eng., " The Ancient Christian's Principle," by Hugh Turford.

[35] " To shave " is U.S.A. slang for " to discount a promissory note at an exorbitant rate of interest." After the suspension of specie payments, the notes of the numerous State Banks fell to a discount of from ten per cent. to thirty per cent. There were also in circulation two classes of U.S. Treasury notes, one of which bore interest. Joshua Woodrow was, in fact, a usurer.—J.D.C.

Presentations in Episcopal Visitations, 1662-1679

Continued from page 65

DURHAM, CONTINUED

East of Durham City

Dalton. 1662. Nov. 4. Robtum Rice et Annā eius ux̄—presented for negligent comers to Church not knowing what opinion or Judgmt they are of. excd.

Easington. 1662. Nov. 4. Richūm Forster, Robtum Stevenson, Annā Wilson, ——— & Joiciē eius ux̄ (?) [sororem], Mich. Harrison, Mariā ux̄ Johis Gerstall, Janā ux̄ Richardi Davison, Cuthbertū Wincke et eius ux̄, Georgiū Burdon et eius ux̄, Thomā Paxton, Aliciā ux̄ Richi Clarke, Katherinā ux̄ Valentini Smyth, Anthūm Robiñson et eius ux̄, Robtum Forster et euis ux̄, Johem Robinson (excd), Xtoferū King, Annā Robinson, Johem Richardson[1] & Annā uxorem eius, Phillippum Richardson, & Annā uxorem eius, Georgiū Richardson, Robtum Lighton & Aliciā uxorem eius, & Georgiū Thompson—who are all p̄sented for absenting themselves from their pish Church.

Georgiū Burdon, Anthūm Robinson, Robtum Robinson, Johem Richardson, Phillippum Richardson, Robtum Lighton et Gulielmū Applesbye—presented by the Churchwardens for keeping there children unbaptised (excd).

Gulielmū Appleby & Aliciā eius ux̄—for negligent comers to the Church.

1665. May 10. Thomā Paxton, Georgiū Burdon et Barbarā eius ux̄, Katherinā Smith, Aliciā Clarke, Robertum Heighington et eius ux̄, Georgiū Richardson,

[1] In 1669 the Bishop reports, "Att Easington, 20 Quakers that keepe Conventicles att the house of one John Richardson." Above are twenty-nine.

Johem Richardson et Janã eius ux̃—prius excoïcantur &c, being Quakers.

Gulielmũ Appleby et eius ux̃, Robertũ Forster et eius ux̃, Annã Robinson viduam, Christopherum King, Anthoniũ Robinson et Margaretã eius ux̃, Philippum Richardson, et Annã eius ux̃,—Wilton vid,—Gascoigne vid,—Harrison vid,—prius excoïcantur in Visitaẽone primaria Dñi Johis Epi Dunelm, being Quakers.

Christopherum Dodshon et Annã Currey—for Quakers, standing excommunicate in ye Archdeacon's Court.

CASTLE EDEN. 1665. Sep. 8. Thomã Readhead junr et Annã eius ux̃, Meriolã Sparke, Isabellã Dove, Ellenorã Morton vid, et Simonem Thompson—for Quakers & negligent comers to Church.

G. LYON TURNER

To be continued

Miriam Moss and her Vision of Matrimony

IN an article by W. C. Braithwaite, in the *F. Q. E.* for 1912 (pp. 483, 486)—"Payments for Friends' Horses"—there is a reference to "Mirrien Moses horse," 6. ix. 1677. This is, doubtless, the Miriam Moss whose strange prevision of the marriage of Margaret Fell with George Fox, in the year before the death of Judge Fell, is recorded in an ancient MS. in **D.** as follows :

"Miriam Mosse, her Testimony Conserning G.F. & M.f. Marriage. This is my Testimony—in ye year 1657 J Comeing to Swarthmore to vissit M : ff : J was moved of ye lord to goe into her garden wher J sitting in ye silence of my spirit, Then did ye lord let me se, that G F & m f weare Joyned together in that one eternall spirit, & they should be Joyned together in that bond of love which Could not be broken : wch thing J resisted but it sunk deep in mee & J could not put it by, for in ye light it rose often—then pondered J ye thing in my heart beleiveing that ye thing should be accomplished in its time. Glory to ye Lord for ever over all : MIRIAM MOSSE."

This Testimony is one of several delivered at the meetings held in connection with the marriage of George Fox and Margaret Fell in 1669.

Miriam may have been a member of the Lancashire Quaker family of Moss, but her name has not been found. She is not among signatories to the Fox-Fell wedding certificate.

To Prevent Disorder at Weddings

This meeting being acquainted that by Reason of the great Numbers of Young People that are not ffrids which often are at Marriages, and their Unrulyness sometimes causeth disorders, for prevention of which This meeting Adviseth yt the Parties concerned doe not Jnvite too great a Number of such, and yt psuant to ffrids former Advice, some Weighty ffriends of that Meet: where the marriage is sollemnized doe attend in order to prevent it for the future. Jt's Advised also when the Parties concerned have signed the Certifficate to withdraw. And that the writter then take the Certifficate and intreat the people to be Civil and if they are not, then to withdraw (if need be) with it into some Roome near and there to have it signed to prevent disorder.

Minute of Two Weeks Meeting, London, 21st of 10 mo. 1696.

No Quaker though in Quaker Dress

This May Sertify all whome Jt may Concearne that My Doughter Mary Marcey using to ware plaine Clothes Js by Sum persons Eastemed a Quáker and through my being Caled by that name J thearefore heare by Signify and declare to my Sertaine knowledg, that my Sade Daughter Js not on[e] of the Said people Caled Quakers Nither Jn princepul nor Jn practis

as witnes my hand this 28 day of the 6mo Call ed august 1704.

MARY MASSEY.

Witnes:

Geo Oldner:

Richd Needham.

[Endorsement] Mary Mercy's Testimony agt her Daughter Mary Mercy Junr.

From MSS. belonging to Southwark Monthly Meeting, preserved at Peckham Meeting House, South London.

Hospitality at Quarterly Meeting

These houses were one, and occasionally two room structures, which were in one living room, kitchen, dining room and sleeping room. Here the family lived and entertained; this last frequently taxing their room capacity to its limit, but not to the limit of their hospitality. Ashley Craven once told how he entertained forty who were attending Quarterly Meeting one summer in his log cabin which was not over 14 × 16 feet. The older women occupied the beds. The younger women and the children pallets on the floor, but were packed so that one had difficulty in walking over the floor without stepping on some one. The men found lodging out of doors, in wagons, under wagons, around the hay stack or anywhere they might choose outside the house.

Bear Creek Settlement, Dallas County, Iowa, c. 1860—DARIUS B. COOK, *History of Quaker Divide*, 1914, p. 16.

Standing Before Kings

THOMAS SHILLITOE AND GEORGE IV.

IN our last volume (xii. 195) we printed an account of the visit of Thomas Shillitoe to George IV. in 1824, taken mainly from *The Journal of Thomas Shillitoe*. We can now supplement this by further information from contemporary sources.

I.[1]

Thomas Shillitoe having for a considerable time felt it required of him to present a memorial to the King on the very disorderly manner in which the First-day is spent at Hanover, & when there having been informed that an order of the King and Council issued in 1822, instead of checking the disgraceful profanation of the day set apart for public worship, had been considered as a licence for it, procured the said order which was translated into English.

In the 12th mo. 1823, in order to accomplish this apprehension of duty, he went to Brighton and obtained an interview with H. Pearson[2], the Dean of Salisbury, who appeared kindly disposed to assist him; but no suitable opportunity presented for obtaining an interview with the King.

T. S. therefore returned home & after some time had elapsed wrote to the Dean & on the 15th of the 4th mo. recd from him an obliging letter recommending his going to Windsor & informing him of the time at which the King usually rides out & that he might have an opportunity of handing the Memorial to him in the Long Walk in the Park.

[1] From a MS. written on a quarto sheet of paper, with watermark of 1822. This and the following MSS. are the property of Gilbert Gilkes, of Kendal, grand-nephew of Peter Bedford.

[2] Hugh Nicholas Pearson (1776-1856) was Dean of Salisbury, 1823-1846. (*D.N.B.*)

The Concern still resting upon T .S.'s mind on 3d day, the 20th of 4 mo. 1824, accompanied by [Peter Bedford][3] he left London for Staines and arrived at Dr. Pope's[4] a little before 11, who, with his family evinced some solicitude as to the object of his visit, which was not decreased when T. S. explained to the Dr. the nature of his concern. After some consideration R. P. kindly wrote a letter to Sir W. Knighton[5] who he supposed was in attendance on the King.

We then proceeded to Windsor & went immediately to the Castle but were informed that Sr W. Knighton was not at Windsor. Whilst inquiring for Sr. W. K. we saw the King's poney-chaise drive up and thought it best to proceed immediately to the Long Walk in the Great Park. Much was the anxiety & solicitude of T. S. that he might be enabled to discharge this act of apprehended duty suitably & in a way that would on a retrospect afford relief to his mind.

We had proceeded pretty far down the Walk & reached a spot where there were no persons nigh when the King accompanied by Sir W. Cunningham[6] came up to us attended by 3 Servants on horseback. (This was about half-past 2 o'clock.) On our presenting ourselves the King immediately stopp'd his Horses & we approached the Carriage, when T. S. (holding in his hand the Packet he had prepared) ask'd respectfully whether he might be permitted to present it to the King: to which he kindly replied, "Yes Friend." T. S. then ask'd, "Is it the King?" Sir W. C. smiled & the King replied, "Yes, Friend, I am the King. Give it to Sr W. Cunningham," which he did, & then added, "Now you have handed it to me." T. S. then informed him that he had on a former occasion allowed him to speak to him at Brighton; to which the King replied, "I remember you." The King

[3] A name is not given in the MS. Peter Bedford (1780-1864) was the Friend.

[4] For Robert Pope, M.D. (1748-1827) see THE JOURNAL, v. 200, n.

[5] Sir William Knighton (1776-1836) was private secretary and Keeper of the Privy Purse to George IV. (*D.N.B.*)—His *Memoirs* were published in 1838.

[6] Sir William Cunningham, fourth Baronet, of Caprington, co. Ayr, was born 19th December, 1752, and died before 1834. (*Notes and Queries*, July 29th, 1916.)

then inquired after Dr. Pope & spoke of him in terms of respect; after which T. S. assured the King of the sincere desire which he felt that the blessing of the Almighty might attend him to the end of his days, to which the King replied, "I thank you." We then acknowledged our sense of the King's condescension & withdrew, upon which he drove off; having given T. S. a full opportunity of effecting what he believed required of him, and that in a way, that has afforded satisfaction to his mind.

II.[7]

Robert Pope to Peter Bedford.

Staines, 20th Evg.

Dear Friend,

Anxious to hear how you succeeded I sent to the office to enquire if there was a letter for me from Windsor, & I can truly say the Trio of Popes rejoiced at the contents of thy letter which thou mayst communicate to our much esteemed friend whose zeal for the public good has been long known. You made me on your appearance this Morning feel myself a Quaker, & altho' I once heard, & by only one person that our dear friend Mary Dudley was censured for saying 'poor Peter' when he denied (no doubt for an instructive purpose to the self-confident) his Lord & Master, The Pope of Staines sayeth,' Well done' Peter, by supporting thy friend in what hath appeard to him, moving in the line of Duty, remember us when opportv offers to thy tried, yet courageous T. S. who with thyself hath the feeble good desires of

Thy affecte friend in haste as late

To R. Pope.

Peter Bedford.

III.[8]

THOMAS SHILLITOE AND WILLIAM IV.

On fifth day the 27 of the 9 Mo. 1832 I left Town accompanied by three Friends[9] for Windsor, arrangements

[7] Original letter. Postmark: "21 AP 1824."

[8] This is the draft report to the Meeting for Sufferings. There are numerous alterations. The print follows mostly the longest and presumably the first composition.

[9] Who were the Friends in addition to P. Bedford?

having been made for me to have an interview with the King at the Castle, in order to present him with an address on some subjects which had previously deeply occupied my thoughts, the presentation of which appeared to be a duty I could in no other way get relieved from.

We reached Windsor by 10 o'Cll, were conducted to the Castle, and Peter Bedford & myself were taken to the Appartments of the Kings private Secretary Sir Herbert Taylor[10], but we found he was then with the King. We were shown into his office and spent some time in conversation with Thos Sheffner[11] & — Hudson[12]. Whilst there, the Wife of H. Taylor and their daughter, a lovely little girl came to see us, and she conversd with us in a very friendly manner.

Thos Sheffner left us for some time, and on returning conducted us to the appartements of the King. He appeard to be in excellent health, was standing in the middle of the room and moved towards us on our entrance. We were with him about 20 minutes, quite unattended by any person whatever, and it may be said he recd us very graciously. He soon enterd into familiar conversation; addressing himself to me he said, " Your name is Shillitoe, your family must be of French origine : where do you live? where were you born? how old are you? what is your trade? I suppose you are out of business, how many children have you? " & when these questions were replied to, He turnd to my companion and as if to remove all undue restraint made similar enquiries and remarkd, " Your family must be English, altogether."

He then held out his hand to receive the Books we took with us which my companion gave him.

I then handed the address I had prepared, which the King took of me, opend it, and intimated that he would further look at it. This was a manuscript Copy, having

[10] Sir Herbert Taylor (1775-1839) was secretary to the Duke of York, 1794, to George III., to Queen Charlotte, and to William IV. (*D.N.B.*)

[11] Thomas Shiffner, of Westergate, Essex, born 1796, died before 1856, Paymaster of the Household to William IV. (*Notes and Queries*, July 29th, 1916.)

[12] Sir James Hudson (1810-1885), private secretary to William IV. (*D.N.B.*); *Notes and Queries*, July 29th, 1916.)

previously had it printed. A little pause then ensued, and he was informd that I had crossed the Atlantic, and travelled thro Germany, Sweeden & Denmark. The King then enquired if there were any of our Society in Berlin, and whether the Herrnhuters[13] belongd to our Community, and added, " They are found in almost all parts of the World." He further observed that the Friends, or Quakers have no appointed Ministers ; when my companion informed him that I was an acknowledged minister of the Gospel, had travelled in that capacity, and had been admitted into the presence of the King & Queen of Denmark & other branches of that family, & that our late Kings George the third & forth had also allowd me that preveledge. I thought it right to say that I believed the King would not be offended at our appearing before Him with our hats on, & that it was not out of desrespect— to which he promptly replyed, " You know I am aware of that."

Under a degree of solmn feeling I then expressed that, I felt thankful to Almighty God that He had been pleased to renew in my mind, that earnest solicitude, which at times I have experienced for the Welfare of the King, accompanied with desires that the Almighty, would be pleased to incline his heart, so to walk in the ways of his requirings, that he might become a blessing to the Nation, over whom he is permitted to reigne, beseeching the Lord on the bended knee of the mind, (tho' not of the body) to incline the heart of the King to seek daily for help to be enabled to maintain the Noble resolution (of one formerly), " Let others do as they may, I will serve the Lord " ; and that when called upon to surrender up his earthly Crown, he might be favourd to receive the Crown designed for him, to wear in the Kingdom of Heaven ; to which the King listened with serious attention.

I then acknowledged his Kindness in allowing me this interview and said there was still another favour I was anxious to obtain, but I feard it would be requesting too much. The King promptly enquired what it was ; and when I told him that I wished to present two Books

[13] That is, the United Brethren, or Moravians, who, under Count Zinzendorf (d. 1760), in 1722, established a colony in Saxony which was called Herrnhut.

to the Queen[14], and to have the priviledge of addressing her in a few words if it would not be unpleasant to her; he replyd, " I have no doubt but she will readily comply with your wishes " ; and He immediately rang the Bell, and sent a message to the Queen by one of the servants.

The King then inquired if Penn was not the first Quaker, and if there were not many of our Society in America, and ask'd if there were many in Scotland, and said he knew there were in Ireland. He was informed that George Fox was prior to Wm Penn and I then inquired if the King would like to receive Sewells History of Friends and the Book of Extracts, containing on acct of our Religious principles & the rules of the Society ; to which he replyd in the affirmative. He desired they might be sent for him to Sir Herbert Taylor. The servant not having returnd from the Queen a fear was expressed that we were unsuitably trespassing on the time of the King which did not appear to be the case—an acknowledgement was then made of his condescention to us and desires expressd that the Divine blessing might rest upon him during the remainder of his reign.

The messenger being returnd, informed us that the Queen would receive us in her drawing-room, where we were then conducted by Thos Sheffner.

After waiting there a few minutes the Queen, quite unattended, walked into the room, a striking example of simplicity in her attire for her exalted station, dressed in white, without any jewells, or costly apparel :—After a few introductory remarks the Queen sat down and desired us to be seated which we accordingly did. We presented her with two Books and a printed copy of my address which she received in an obliging manner. After a short pause I told her that I was one of the deputation who presented the address of the Society of Friends to the Queen, on her accession to the Throne, That at that time and frequently since ; when the Queen had been brought to my rememberance, my mind had been impressed with the belief that a Kind Providence, had favoured the Queen with a mind, capable of entering into feeling, for those who were in distress which feelings of Sympathy I

[14] Queen Adelaide (1792-1849). The address to the King and Queen on their accession was presented on the 28th of Seventh Month, 1830.

believed the Queen was disposed to cherish. Under these impressions I had often regretted that the Queen had not the opportunity, for becoming more fully acquainted with the distress, of thousands, and tens of thousands, of her subjects who were wanting sufficient food, cloathing, & fuel, principally arising from a want of employment, which I considered was chiefly occasioned, by articles for cloathing & those for domestic purposes, being manufactured by Machenery, relating to the Queen two circumstances that had come under my notice clearly to the point. And in another way also I considered it had been injurious to the Nation, it being allowed by all, that goods made by hand were much more serviceable than those made by Machenery ; as I believed the Queen was desirous to relieve the distressed, as far as in her power ; when these subjects had been presented to my mind it had appeard to me that the Queen's example & influence might relieve some of the distress, and draw upon her the blessing of the poor ; and whilst I did not wish to be considered as dictating to the Queen, I could but recommend what appeard to me likely to afford relief by suggesting, that in the Palace such Articles as are made by hand should be used, which the Queen did not object to. My Companion being a silk manufacturer then acknowledged the kindness of the Queen, in having adopted the use of silks manufactured in Spitalfields, which he said he beleived had already been of service. The satisfaction that gleemd in the countenance of the Queen at this information was striking.

The Queen then enquired if the poor weavers were better employd than they had been, and informd us that the Furniture of the Palace, was of that Manufacture. After a pause I then felt it my duty to address the Queen pretty much to the following effect, viz.

I feel thankfull to the Almighty that he has been pleased afresh at this time to awaken in my mind those earnest desires which at times I have felt, that the Queen may be made a blessing to the Nation, by seeking to the Almighty for help, to be found so filling her station, that when called upon by Him to surrender her temporal Crown, she might be prepared to receive an eternal one.

My companion then acknowledged the kindness of

the Queen in having favourd us with the interview, and express'd his sincere desire that God Almighty might be pleasd, to bless her.

When we rose from our seats again at our parting, the Queen took off her glove & kindly gave us her hand.

On leaving the Queen's Appartmt Sir Herbt Taylor, who appeard in waiting to receive us, paid us the greatest attention, entering into familiar conversation with us, saying, "You *must* see over the Palace, I will go with you over part of it, & Mr. Sheffner will then meet us & conduct you thro the remainder"; which they did, and most politely pointed out to our attention, the beauties of the place and the rich collections of curiosities, specimens of the fine Arts, and things only fitted for a Palace.

After having passed thro' the private rooms and State Appartments, we were conducted to an appartment where we partook of Refreshment, *thankfull indeed*, that the visits to the King & the Queen had been accomplishd without we trust, cause for offence to be taken by any one, and I hope it may not be unattended with benefit; this however is certain that my own mind being relieved from the great load of exercise I had been and was labouring under to the time of our entering the appartments of the King and Queen; for which feeling gratitude filled my heart to the gladening my countenance which was visible to my friends.

There was yet remaining one more individual, viz. Lady Sophia Sydney[15], I wished to have seen, but indisposition prevented it. We sent her two Books of which we requested her acceptance; and here it should be added that to her kind advice we were in some measure indebted for pointing out the way to get admitted to the King. She sent a most obliging message expressing her regret, at not being able to see us. We however, saw her two lovely Children, a little Boy & Girl who came and shook hands with us.

[15] Lady Sophia Sydney was the eldest daughter of William IV. and Mrs. Jordan; they had nine children, who took the name of Fitzclarence. She became Lady Sophia Fitzclarence by royal warrant, 1831. She married, in 1825, Philip Charles Sydney, of Penshurst, Kent, afterwards first Lord De L'Isle and Dudley. She died in 1837. (*Notes and Queries*, July 29th, 1916.)

It is due to acknowledge that thro'out the whole, from our entering the Palace to the time we left it, every one to whom we were introduced treated us with the utmost civility and kindness, and I desire to render unto Him, the author of all good, thanksgiving & praise, for having enabled me, to perform that which I believed he required at my hand.

The foregoing is a brief statement (as nearly as could be rememberd) of the substance of what passed at a visit paid to the King & Queen by Thos Shillitoe.

IV.[16]

Sir Herbert Taylor to Peter Bedford.

Windsor Castle, October 2, 1832.

Sir Herbert Taylor presents his compliments to Mr. Peter Bedford and begs to acquaint him that he has presented to the King the Volumes of Sewell's History of the Society of Friends sent to him by Mr. Shillitoe & that his Majesty received them very graciously.

Sir Herbert Taylor requests that Mr. Bedford & Mr. Shillitoe will be assured that he was very happy to have it in his power to show any attention to them.

V.[17]

Sir Herbert Taylor to Peter Bedford.

Windsor Castle, October 3 1834

Dear Sir,

I hope you & Mr. Shillitoe will forgive my not having earlier acknowledged the receipt of your kind note of the 19th ulto and of a Copy of the revised Edition of the Rules of the Society of Friends and a Copy of the Diary of Alexander Jaffray for the King which I have had the honor of presenting to his Majesty who received them very graciously and ordered me to thank you both for them.

I request that you will accept my best acknowledgments for the Copy of the first named work which you

[16] Original letter, written *sui manu* on octavo note paper with a gilt edge, and addressed "Mr. Peter Bedford, Stewart St., Spitalfields, London."

[17] Original letter, written on two sides of a quarto sheet, gilt-edged, sealed with the royal coat of arms.

have been so obliging as to send me, & that you will be assured that I am very sensible of your friendly attention. I request also that you will do me the favor of offering my best regards to Mr. Shillitoe and my sincere wishes for his Welfare which are expressed to yourself also.

I have written to Mr. Hodgkin to thank him for the works he kindly sent me.

I remain with great truth,
Dear Sir
Your very faithful Servant,
H. TAYLOR.

Mr. Peter Bedford.

VI.[18]

PETER BEDFORD TO SIR HERBERT TAYLOR.

Steward Street, 19/9 34.

Peter Bedford on behalf of his Friend Thomas Shillitoe takes the liberty of forwarding to Sir Herbert Taylor the other Work which The King consented to accept, when he so kindly allowed Thomas Shillitoe & Peter Bedford the favour of an interview with him. It has but lately come from the Press & is a revised Edition of the Rules of the Society of Friends. It is also accompanied with a Copy of the Diary of Alexander Jaffray which furnishes an account of the Rise & Progress of the Society of Friends in Scotland, & Peter Bedford begs leave to present Sir H. Taylor with a copy of the first named Work.

Thomas Shillitoe has been requested by his friend John Hodgkin[19] to forward for Lady Sophia Sydney & Sir H. Taylor a Geographical Work for the use of Children of which he is the author.

P. Bedford hopes that Sir H. Taylor will have the kindness to excuse him thus troubling him & begs to unite with his venerable friend Thomas Shillitoe in the expression of their respectful regards and that they continue to retain a very grateful remembrance of Sir H. Taylor's kind attention when they were at Windsor.

[18] Rough draft. Note the respectful and yet simple diction.

[19] John Hodgkin (1766-1845) was a writing-master of Pentonville and lived later at Tottenham. The book mentioned would be *A Sketch of the Geography of England*, of which a fourth edition appeared in 1825.

Notices Relating to Friends in "The Gentleman's Magazine," 1780 to 1783[1]

1780

DIED, [16 Feb., aet. 53] "At Clapham, Mr. Edw. Neale, lessee of the tolls on London bridge, and one of the people called Quakers" (p. 153).

DIED, 19 May, "Mr. Collington, woollen-draper, in Whitechapel, one of the people called Quakers. He was one of four children at a birth, all boys; his other three brothers are all living" (p. 252). [? Collinson.]

MARRIED, 29 June, "At the Quakers meeting, Winchmore Hill, Tottenham, Mr. Benj. Soundy, an eminent upholder in Gracechurch-str., to Miss Sarah Vaston, of Homerton" (p. 298).

DIED, 14 August, "At Enfield, Mr. Abra. Long, a speaker of the fraternity of Quakers, and lately a man's mercer in Bishopsgate-street" (p. 395).

DIED, 25 August, "Mr. Wm. Axford, grocer, the corner of the Old Bailey, and deputy for the S. part of the ward of Farringdon Without" (p. 396). [Query of the family of the Hannah Lightfoot tragedy.]

DIED, 17 October, "Mr. Wm. Cookworthy, of Plymouth, an eminent minister among the Quakers" (p. 495).

DIED, 17 October, "At Basingstoke, Hants, Dr. Hen. Portsmouth, one of the people called Quakers" (p. 495).

DIED, 9 December, "Mr. Bowley, wholesale woollen-draper in Aldermanbury" (p. 590).

DIED, 26 December, "In Harpur-street, Dr. John Fothergill, one of the people called Quakers, aet. 69 . . . . [a third of a column], he will be deservedly ranked among the illustrious characters of the present age" (p. 592).

[1] For extracts from years 1731 to 1779, see previous pages. Above extracts are given as printed save for words within brackets; no attempt has been made to verify all entries.

1781

MEMOIRS OF DR. FOTHERGILL (5 columns, pp. 165-167). Ditto by Dr. J. C. Lettsom (3 columns, pp. 205, 206).

REPLY TO DR. LETTSOM'S ACCOUNT OF FOTHERGILL (pp. 307, 308).

DIED, 4 May, "Att Bath, aged 84, Mr. Charles Harford" (p. 243).

FELLOWS OF THE SOCIETY OF ANTIQUARIES, "Mr. Benjamin Bartlet" (p. 222), Dr. J. C. Lettsom (p. 223), Edward Haistwell, Esq. (p. 222).

DIED, 13 August, "Lascelles Metcalfe, Esq., of Red Lion Square" (p. 5).

DEFENCE OF DR. FOTHERGILL by Dr. Lettsom (6 columns, pp. 501-503).

1782

MARRIED, "Tho. Fowell Buxton, Esq., to Miss [Anna] Hanbury" (p. 149).

DIED, 16 March, "At Peckham, Rich: Masterman, Esq., aged 94" (p. 151).

DIED, 8 July, "At Camberwell, aged 103, Mr. Leonard Nelson, one of the people called Quakers, and formerly a principal speaker" (p. 359).

PLATES, FIGURE 4, (A, B & C) facing p. 368 (2nd page of plates). "Fig. 4 represents a bronze vessel, supposed to be intended to answer the purpose of a strong-box or iron-chest. It was dug up, inclosed in an iron pot, in 1780, by Mr. Foster [Forster], master of the Quakers boarding-school at Tottenham High Cross, in setting down a post in his farm of 30 acres there. The cover, whose two sides are represented at b and c, has a lock; but for what use the transverse and 2 upright pieces (one of which is broken off) were intended, is left to conjecture. The house, which is of brick, in form of a half H, was the mansion of Sir Abraham Reynardson, lord mayor of London 1648, to whom also the estate belonged. He was committed to the Tower by Oliver Cromwell, for refusing to proclaim the sentence of Charles I. Mr. Foster purchased the whole estate in 1751, and the bricklayer, in repairing the roof, found concealed under the tiling a number of papers, which he

carried off. The hall forms the centre of the house, and its stone chimney-piece is carved with fleurs de lis and roses alternately, in lozenges. At the west end of the hall is a parlour with panelled wainscot. But no painted glass, or carved coats of arms, remain about the house."[2] Signed D. H.

DIED, 29 May, "At Bishops Auckland, Durham, Mrs. Frances Dodson, a principal speaker among the people called Quakers" (p. 406).

DIED, 1 August, "At Ware, in Hertfordshire, aged 77, Mr. Ephr. Jones, one of the people called Quakers" (p. 406).

MARRIED, 10 September, "Alex. Grant, Esq., to Miss G[rizell] Wilmer [of Stoke Newington]" (p. 454).

DIED, "At Morton, near Appleby, within four hours of each other, Mr. Robt. Abraham, and his sister Anne" (p. 503).

1783

DIED, 30 December, "Mrs. Barnard, wife of Mr. B., banker, Cornh[ill]" (Part I., p. 93).

DIED, 16 January, "Suddenly, in Bishopsgate-str[eet], Mr. Mich[ael] Bates, a quaker, and a very principal speaker in the societies of that fraternity" (Part I., p. 94).

DIED, 31 January, "Suddenly [Sarah Gurney junior] the Lady of Mr. Sam. Hoare, jun. banker [of Lombard-street]" (Part I., p. 181).

DIED, 1 March, "At Enfield Highway, [Hannah] the wife of Mr. [John] Burgess, farmer and maltster, and one of the people called Quakers" (Part I., p. 271). [Aged 30 years.]

DIED, 27 February, "At Coles, Herts, Calvert Bowyer, Esq., aged 63" (Part I., p. 364).

MARRIED, 22 May, "Mr. Rob[er]t Barclay, of Lombard-str[eet], banker, to Miss [Ann] Ford" (Part I., p. 451).

[2] In Dr. Wm. Robinson's *History of Tottenham* (1818, pp. 28-34) is an account of Reynardson and his mansion. He states that the house was occupied by the Forsters as a boarding-school from 1752-1810, when it was taken down. He also speaks of the above chest, found inclosed in the iron pot; it "was in possession of the late Mr. Gough of Enfield, to whom Mr. Forster presented it soon after it was dug up." J. J. Green communicated the account of the bronze vessel to the late Rt. Hon. W. E. Forster, who was greatly interested in it.

DIED, 30 April, "At Tottenham, in her 87th year, Mrs. Sarah Coleman, one of the people called Quakers" (Part I., p. 452).

DIED, 10 August, "In his 74th year, Mr. David Barclay, late of Cateaton-street; who in 1761, by heavy losses, was under the necessity of stopping payment, and was honourably discharged by his creditors, with liberal marks of their humanity; since which, by unremitting attention to business, and the strictest economy, he acquired, late in life, a competency, the greatest part of which he has bequeathed to his generous creditors. Examples, on both sides, worthy imitation!" (Part II., p. 717).

DIED, July, "The cook-maid of Mr. [John] Barclay, of Cambridge Heath, Hackney, after dressing the wedding-dinner for Mr. [John Henton] Tritton, banker, just married to Miss [Mary] Barclay, hastily taking up a mug of liquor, which unhappily proved to be fly poison set down inadvertently, she was seized with convulsions, and died the same night" (Part II., p. 805).

DIED, 6 September, "At Windsor, Mrs. Vigor, aged 84. This lady was married 1 to Tho: Ward, Esq., consul-general of Russia in 1731; 2 to Claudius Rondeau, Esq., resident at that Court; where she wrote those truly original RUSSIAN LETTERS published by Dodsley (without her name) in 1775. See our volume for that year pp. 531 and 638. Her 3d husband was Wm. Vigor, Esq., a Quaker, whom she long survived" (Part II., p. 806).

MARRIED, 17 November, "Rev. G[eorge] H[enry] Glasse, student of Christ Church, Oxf. to Miss [Hannah] Fletcher, [dau: of Thos: Fletcher] of Gr. Ealing" [see *D.N.B.*] (Part II., p. 978).

DIED, 25 October, "Mr. Wm. Allen, sen., of Witham, Essex, aged 77" [Query a Quaker] (Part II., p. 979).

DIED, [11] November, "At Walthamstow, Mr. [Lewis] Weston, many years an eminent wine-cooper, and one of the people called Quakers. He was buried at Hertford the 19th inst." (Part II., p. 981).

JOSEPH J. GREEN.

To be continued

Betsy Ross and the American Flag[1]

THE first American Flag, the "Stars and Stripes" was made by "Betsy Ross" about a month before the Declaration of Independence. It was made after a pattern sketch agreed on and submitted to her by George Washington, Robert Morris and George Ross (an uncle of her husband). It was not officially endorsed by Congress until June 14th, 1777. (This anniversary is now observed as *Flag-day*.) At her house, still standing, 239 Arch Street, Philadelphia, she continued to manufacture flags for over fifty years. Clarissa Wilson continued her mother's business (upholstery and flag making), after the latter's retirement, until 1857. During all this time they continued to make flags for the Government, until, a few years before Clarissa Wilson's retirement, she, from conscientious motives, ceased to furnish flags for military and naval purposes.

Elizabeth Griscom (Ross, Ashburn, Claypoole), born January 1st, 1752, died January 30th, 1836, was the eighth of the seventeen children of Samuel and Rebecca Griscom. Her mother was Rebecca James, sister of Abel James, of the firm of James and Drinker. She learned the upholstery business, and in November, 1773, was married to John Ross, son of an Episcopal clergyman, and because of this marriage was disowned from the Society of Friends (Records of Northern District Monthly Meeting, Friends' Library, 142 N. 16th Street, Philadelphia).

She married second, Joseph Ashburn, who died in a military prison in England in 1782, and in 1783, Elizabeth Ashburn was married to John Claypoole, and they became members of the Society of Free Quakers, soon after its establishment, and were both buried in its burial ground on South Fifth Street, Phila-

[1] See Wetherill's *Free Quakers*, p. 20; *The True Story of the American Flag*, by John H. Fow, 1908; *The Evolution of the American Flag*, by Canby and Balderston, 1909; etc.

delphia (in 1857 removed to a lot in Mount Moriah Cemetery).

The four daughters of John and Elizabeth Claypoole were plain Friends wearing the distinctive Quaker dress. They were Clarissa Sidney Wilson (1785-1864), Susan Satterthwaite (1786-1875), Rachel Fletcher (1789-1873), and Jane Canby (1792-1873).

Betsy Ross's wedding dress, a treasured heirloom, was recently burned in the fire that destroyed the residence of Morris Jones, at West Grove, Pennsylvania. Her Bible and spectacles are owned by Anne Balderston, of Colora, Maryland, and her Quaker descendants still show how Betsy by one clip of her scissors cut the "five pointed star."

On December 19th, 1898, the American Flag House and Betsy Ross Memorial Association was incorporated under the laws of Pennsylvania. The list of charter members contains the names of many eminent Americans. The purchase money for the house was raised by a ten cent subscription.

"The Birth of Our Nation's Flag" is a painting by Charles H. Weisgerber.[2] It represents Betsy displaying the *finished* flag (an artistic liberty) to Washington, Morris and Ross. The portrait of Betsy is based on a composite one of her daughters' and particulars furnished by them.

ELLA K. BARNARD.

West Grove, Pa.

[2] Reproduced in *A Portraiture of the People called Quakers*, by Horace Mather Lippincott, 1915.

Extracts from a book sent on loan by J. Ernest Grubb, entitled "A Summary of the Proceedings of Severall halfe years Meetings held in Dublin . . or a Breviate . . of General Minutes." Belonging to Youghal Meeting, 6mo. 1913.

9 mo. 1677. Taylors to have a Meeting among themselves for Regulating disorders in their Trade . . .

3 mo. 1701. Testimony of Truth to be kept up by Shoemakers whoe are to meet apart sometimes to examine how they keep it up in their trade with respect to the fashionable & superfluous part of it . . .

Friends and Current Literature

WITH the support of the Young Friends' Movement of Philadelphia Yearly Meeting of Fifteenth and Race Streets, a series of public addresses has been commenced to be known as "The William Penn Lectures."

The Executive Committee has been happy in its choice of Professor Elbert Russell, of the Johns Hopkins University, for the inaugural lecture, which, under the title of *The Christian Life*, was given in Race Street Meeting House on 13th of Fifth Month, 1916.

The key-note may be found in the words, "God, the Soul, and their Mutual Recognition." The conception of God as taught by Jesus Christ, His "loving accessibility," resulting in "fellowship between man and God" made possible through man's "capacity to perceive the Divine Presence," are clearly brought out in opposition to the relationship as established through priestcraft and sacrament.

The cobwebs of theology are swept away under the practical experience of first-hand knowledge of God, and the spiritual understanding is penetrated by the clear sounding voice and undimmed light of the Spirit.

The intimate touch with God thus established, there follows "the ethical direction of the Christian life," differentiating the Christian religion from all others. The ideals of conduct are determined by right conception of the character of God, leading us to examine our lives and our social and national standards, with the desire to bring them into harmony with God's design for the uplift of the race individually and collectively.

The Spirit of Christianity, an Essay on the Christian Hypothesis, by Frederic Seebohm (Longmans, 1s. 3d. net).

In an introduction "To the Reader" by Hugh Exton Seebohm, of Hitchin, we are informed that a few copies of this essay were printed in 1876 "for private use only." At that date it would have been too strong meat for any but a few advanced thinkers. Its issue is timely, amidst the present stress and strain when men are questioning the reality of eternal verities as hitherto accepted. Men need the kernel of Christianity without its husk, however attractive the husk may appear, and in Frederic Seebohm's reverent search after truth and fearless disregard of mere traditional religion, they will find their need met.

ISAAC SHARP.

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* No. 372 of an anthology made by Robert Bridges, poet laureate, in 1915, entitled *The Spirit of Man*, is the well-known swan-song of James Nayler, "There is a spirit which I feel." It is headed "Christian Charity." Two slight alterations have been made, as noted in the Index. Nayler is styled, simply, "A Quaker Saint," and the passage "seems to rely on oral tradition."

*—not in D.

The Journal of Uria Brown (1769-) is passing through the volumes of the *Maryland Historical Magazine* for 1915 and 1916. Uria was a Friend, born in Pennsylvania.[1] He moved south to Baltimore, Maryland, in 1821, and was first a surveyor and conveyancer and then became the first teacher in McKinn's school, conducted on the Lancasterian system in that city. (Introduction by Kirk Brown of Baltimore.) The Journal describes fully his travel through Pennsylvania, Virginia, Ohio and parts of Maryland, in 1816.

In *The Ulverston News* of August 5th and 12th, there are full accounts of presentations to our member, William Richardson Nash, J.P., who has been a Poor Law Guardian for fifty-one years. Lord Richard Cavendish presided, and presented W. R. Nash with his portrait and also a valuable barograph or recording barometer.

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* The March number of the *Bulletin of the Indiana State Library* contains brief biographical data concerning "The Governors of Indiana," by our friend, Harlow Lindley, of Earlham College, Ind.

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* J. Rendel Harris has articles on "The Origin of the Prologue to St. John's Gospel, in *The Expository Times*," for August, etc.

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* Among books listed as "Works throwing light upon the origin and meaning of Christianity," in the Appendix to *The Origin and Meaning of Christianity*, by Gilbert T. Sadler, M.A., LL.B. (London: Daniel, 7¾ by 5, pp. 222, 5s. net), are Rendel Harris's "Odes of Solomon," "publications of the Society of Friends on William Penn, Quakers in Ireland, etc.," Isaac Penington's "Somewhat Spoken" and "lives of . . Fox . . . ," "Hodgkin's Fellowship of Silence."

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* In E. V. Lucas's new collection of essays, *Cloud and Silver* (London: Methuen, 7 by 4½, pp. 233, 5s. net), there are references to Friends' relief work in France in the section "The Marne after the Battle."

The Two Swords is the title of "a dialogue on the Christian conscience and the War," by Herbert G. Wood (Birmingham: Cornish, pp. 46, 9d. net).

In *The Nineteenth Century* for September there is an article by Wilson Crewdson on "French Heroes and German Barbarians: Impressions amongst the French Wounded," and in *First Aid and the St. John Ambulance Gazette*, for August, the same Friend writes on "Radiography at the Front."

The life of *Joshua Rowntree* [1844-1915], by his niece, S. Elizabeth Robson (London: Allen, 7¾ by 5, pp. 190, 3s. 6d. net), has been reissued in a "special Adult School edition," with portrait on cover, price one shilling.

[1] Descended from William Brown, of Wellingborough, England, from whom our Friend, Kirk Brown, of Baltimore, is also descended.

Recent Accessions to D.

IN addition to the unstarred literature introduced under the heading "Friends and Current Literature," the following items have been added to D. during the last few months:

Forty-Sixth Annual Report of the Board of Indian Commissioners to the Secretary of the Interior, Washington, D.C., 1915, from Hon. George Vaux, Jr., Chairman.

Proceedings of the Royal Irish Academy, vol. xxxiii., section C., No. 10, August 1916, is devoted to two unpublished letters of William Penn, with comments by Dr. R. H. Murray (Dublin: Hodges, Figgis & Co., Ltd., 1s.). One letter is from London, "30.7.1705," to Col. John Evans; the other is dated "7th 12mo. 1705" and addressed merely "Honoured Friend."

Letter from Thomas Wilkinson, the poet, to Mary Watson, of Waterford, dated from Yanwath, Nov. 7, 1832, and franked by Lord Lonsdale, presented by John Dymond Crosfield.

Remarks on the Meeting of the Society of Friends, held in the Methodist Chapel, Leith . . . 1823; and on the Oration of Isabell Walker, delivered on that Occasion, Leith, 1823. A hostile comment on the preaching of Elizabeth (Hoyland) Walker (1761-1827) of the State of New York, who visited the British Isles at above date—"the short, soft, sentimental Trans-Atlantic Mrs. Isabell Walker."

Hand made *Map of the Meetings of Friends in Ohio Yearly Meeting*, Salem School, Ohio, 5 Mo. 1827, presented by Thomas Mason Harris, of Cockermouth.

MS. Indexes to the "Journal of James Dickinson," 1745, containing 735 references and to "John Fothergill," 1753, with 1345 references.

J. Albright and Priscilla A. Smith, of New Malden, have presented a worked sampler, entitled "An Exhortation to Have Faith in God," "spoken in Peckham Meeting, 12 of 11 mo. 1848, by precious R. Savory." The Exhortation consists of twenty lines of poetry. It is not known who worked the sampler.

Rachel Savory (1797-1883) was a prominent Minister in Peckham Meeting living in the Terrace on Peckham Rye. Walter Lean, of Peckham Meeting, writes, in June, 1916: "When I first came to Peckham in 1860, she was one of five recorded Ministers—all women—who sat at the head of the Meeting—Carolina Norton, Rachel Savory, Elizabeth P. Cash, Ellen Masters, Agnes Grimshaw."

Annual Report for 1915 of the Chief Medical Officer of the Board of Education, by Sir George Newman, M.D.

Two Hymn Books, used in Friends Mission in India. Allahabad, 1893 and 1906, presented by Joseph Taylor.

Portraits of the married Children of Samuel and Rachel Lloyd, of Farm, 1914, presented by T. Edward Hodgkin.

Hansard's *Parliamentary Debates, Commons*, Feb. 15 to Mar. 16, 1916.

The Life of John Ianson, of Pollington, near Snaith, Yorkshire, an Opulent Farmer in that Neighbourhood, Hull, 1816, presented, with other books and MSS., by bequest of the late Perceval Drewett Lucas (died of wounds in France, 1916). For a description of this rare pamphlet see THE JOURNAL, x. 277.

The Underground Rail Road. A record of Facts, Authentic Narratives narrating Hardships, Escapes and Death Struggles of Slaves in their Efforts for Freedom. By William Still. Phila., 1872, pp. 780.

Memoirs of the Long Island Historical Society, vol. I—" Journal of a Voyage to New York," etc. in 1679-80, by Dankers and Sluyter, Brooklyn, N.Y., 1867, pp. 440.

Cumberland and Westmorland M.P.'s from the Restoration to the Reform Bill of 1867, by Richard S. Ferguson, M.A., 1871, pp. 478.

Revelation on Revelation and these Latter Days, by Rachel Juliet Fox, of Falmouth. London : Kegan Paul, 1916, 4s. 6d. net, with considerable reference to Joanna Southcott (1750-1814).

The General Address of the Outinian Lecturer [by John Penn, 1760-1834]. London, 1822.

The Supernaturalism of New England [by J. G. Whittier]. London, 1847.

Nathaniel Greene. An Examination of Statements in Bancroft's History. Boston, Mass., 1866.

Memoir of Mary Whitall [1803-1880], privately printed in Philadelphia, 1885, presented by the author, Rebecca Nicholson Taylor, of Phila.

My Ancestors, 1675-1885, by William Hopkins Nicholson, printed for private circulation, Phila., 1897, presented by Rebecca N. Taylor.

Heathfield Memorials, collected from Parish Records and other unpublished Manuscripts, by Perceval D. Lucas, London, 1910, presented by the widow of the author. The book was written for William Cleverly Alexander (1840-1916), of Heathfield Park, Sussex, "a son of George William Alexander, of Reigate, and who married in 1861, Rachel Agnes, elder daughter of Jeffery Lucas, of Hitchin, by Christiana, daughter of John Rickman, of Wellingham House," near Lewes, Sussex. W. C. A. was a Friend by birth but resigned his membership many years ago.

History of Montgomery County, Pennsylvania, by Theodore W. Bean, Phila. 1884. 4to. pp. x. + 1197 +lxxxviii.

Collection of Proverbs, Folk Lore and Superstitions, etc., by Vincent Stuckey Lean [1820-1899]. Bristol, 1904. 4 vols in 5.

Archæology and the Bible, by George Aaron Barton, Ph.D., LL.D., Professor of Biblical Literature in Bryn Mawr College, Pa., and a Member of Haverford Meeting. Phila. : American Sunday School Union, 8¾ by 6, pp. xiii. + 461 + 113 plates. $2.00.

Notes and Queries

KEY TO ABBREVIATIONS

D.—Friends' Reference Library, Devonshire House, 136, Bishopsgate, London, E.C.

Camb. *Jnl.*—*The Journal of George Fox*, published by the Cambridge University Press, 1911.

D.N.B.—*The Dictionary of National Biography.*

F.Q.E.—*Friends' Quarterly Examiner.*

THE BUXTON FAMILY AND QUAKER MEMBERSHIP (xiii. 84).—With the kind assistance of Sir Alfred Pease, and after search made in the Friends' Registers of London, Essex, and Norfolk, we are able to present the following facts:

ISAAC BUXTON (1734-1782) married Sarah Fowell (1735-1814). Apparently neither was in membership.

THOMAS FOWELL BUXTON (i.) (1756-1793), son of the above, of Earls Colne, Essex, married, in 1782, Anna Hanbury (1762-1828), daughter of Osgood Hanbury, of Essex. He was a Churchman, and she a Friend. Mrs. Buxton married, secondly, in 1806, Edmond Henning, and removed to Weymouth.

ANNA Buxton, daughter of the above, was born in 1784. She married, in 1816, William Forster, (1784-1854). In the Testimony respecting her, issued in 1856, it is said: "Her father was not a member of the Society of Friends, but her mother having been allowed to retain her membership on her marriage, their elder children, under the then-existing rules, inherited a birthright in the Society." It is not evident who were the "elder children," —the Essex Registers record the death at Great Berkhampstead, 1784. xii. 22, of SARAH, daughter of T. F. and Anna Buxton, aged two years and one month. Anna's birth was registered in Devonshire House M.M., the place of birth being Norfolk Street, Strand.

Another daughter of T. F. and A. Buxton, SARAH (MARIA), was born in 1789, at Mortimer Street, Marylebone and registered in Devonshire House M.M. She was the companion of Anna Gurney, at Northrepps, Cromer, d. 1839.

THOMAS FOWELL BUXTON (ii.), first baronet (1786-1845), was son of T. F. and Anna Buxton, who, at the time of his birth, were residing at Castle Hedingham, Essex (*Life*, 1849). The *Life* states that he and his brothers were baptized in infancy. He married Hannah Gurney, at the Friends Meeting House, Tasburgh, Norfolk, in 1807. He was buried in the churchyard at Overstrand.

The birth of Sir Fowell Buxton's daughter, PRISCILLA, which took place at Earlham, Norfolk, in 1808, is recorded in Devonshire House M.M. She married Andrew Johnston, in 1834. Her printed *Journal* (1862) states that she was baptized in 1823.

The births of the sons of Sir Thomas Fowell Buxton, THOMAS

FOWELL in 1821 and CHARLES in 1822, both at Cromer, are recorded in Norwich M.M., but the entries end with the letters N.M. (non-member). A daughter, SUSANNAH MARIA, died in 1811, within Ratcliff M.M. London.

From the above it would appear that no one, of mature age, who retained through life the name of Buxton, retained also membership in the Society of Friends.

Of earlier Buxtons, the following entries appear in the Friends' Register, for Norfolk and Norwich:

Susanna Buxton, daughter of Thomas and Susanna, of Norwich, was born 1680. x. 15, and died 1682. viii. 29.

Elizabeth Buxton, of Norwich, daughter of Bartholomew Buxton, of Moulton, married Samuel Langwade, of Norwich, 1712. x. 9.

Thomas Buxton, of Norwich M.M., died 1716. iii. 29, aged 78, and Susanna died 1720. iii. 7, aged 82.

Ann, widow of Bartholomew, was buried at Tivetshall, 1727. viii. 26.

Dorcas Buxton, of Norwich M.M., died 1723.

Bartholomew Buxton Blake, worsted weaver of Norwich, died 1779, aged 55.

PEACHY, OF SUFFOLK AND CAMBS.—Information respecting this early Quaker family has been placed in D. through the kindness of Dr. George C. Peachy, now of Bromley-by-Bow.

Information desired of any social disabilities suffered by early Friends in consequence of the non-legality of their marriages.

SIBEL [illegible] (xi. 46).—A question asked in 1914 has now received an answer in an article by S. D. Clippingdale, M.D., in *Nursing Notes* for September, entitled "Mother Jak, Nurse to King Edward VI." The doctor writes: (quoting *Notes and Queries*, series v., vol. i.)

"Her father was William Hampden, Esq., of Kimble, in the county of Bucks, and her husband was David Penn, Esq., Lord of the Manor of Penn in the same county. She had two sons: (1) John, who became ancestor of the Roper-Penn family now merged in the peerage of Scarsdale, and (2) William who went as a monk to Glastonbury Abbey. At the Reformation, however, he left the Abbey, married, and became direct ancestor of William Penn, founder of Pennsylvania." The "lines of laudatory epitaph" referred to in vol. xi. 46 are printed in *Nursing Notes*, where are also other data respecting the nurse of Prince Edward. The date of her death is given 1552, by some writers, and 1562 by others.

[J. Henry Lea, of Fairhaven, Mass., in the *Pennsylvania Magazine*, of April, 1890, regards this statement of William Penn's ancestry as "an untrustworthy tradition" and gives his reasons for this conclusion. See his *Genealogical Gleanings contributory to a History of the Family of Penn*.—ED.]

BUGG OF MILDENHALL.—By the courtesy of Dr. George C. Peachy, we are able to print the following extract from the Burial Register of Mildenhall church:

1727. Oct. 22[1]. Mr. Francis Bugg of West Row (Mildenhall).

From the Register of Burials in Woollen, Mildenhall:

1727. Oct. 1[1]. Francis Bugg, Sen[r] aged 86[2].

1739/40. Jan. 5. Mr. Francis Bugg, Quaker.

[His wife, Elizabeth, was buried in the Friends' Burial Ground, 1733. iii. 14. He appears to have been buried in the churchyard.]

WILL OF HENRY PHILLIPS, 1714.—Henry Phillips, of London, gent., (1640-) to be buried in chancel of Aylesbury church—near to his late father, Henry Phillips. Reference to Cousin Nathaniel Meade[3], of the Inner Temple, London, Esq. Small legacies to Mr. Thomas Fell, attorney-at-law and John Fell, called servant to cousin Nathaniel Meade. Mention of John Barnard, linen-draper, living at the sign of the Ship in Fenchurch Street[4], and his brother Thomas Barnard.

From George Lipscombe's *History of Bucks*, 1847, ii. 63, 64, copied by Albert Cook Myers.

[1]. These two entries are probably identical. The Burials in Woollen are inaccurate in many respects (G. C. P.).

[2] This would appear to be the noted Quaker apostate. His last work against Quakerism—*Strong Motives*—was written "March 26, 1724, being in the 84th year of my age. Fran. Bugg." (Smith's *Catalogue*, i. 346.)

[3] Sir Nathaniel Meade (1684-1760), only child of William and Sarah (Fell) Meade. There are other Meades in the Aylesbury Registers.

PARISH REGISTERS OF KIRKBURTON, CO. YORK, edited by F. A. Collins, vol. i., p. 230:

1639 Dec. 29. Jarvis son of Henry Kaye bapt[d].

Note.—It will be this Jarvis Kay [Key] who thirty-five years afterwards, in 1675, was persecuted and imprisoned for holding the faith of the Society of Friends. His companions with him from this parish were Michael Howgate and John Marsh [Besse's *Sufferings*, ii. 140].

In the appendix to volume ii. will be found an account of the Brooke family, including John Brooke, a member of the "estimable Society of Friends" who in 1699, with his wife and two sons James and Matthew, crossed the seas to America in the hope o finding freedom to worship God. They sailed from Liverpool in the ship *Britannia*, Richard Nicholas, Commander, and probably arrived in quarantine at Gloucester, New Jersey, early in August 1699. A copy of John Brooke's will is given together with information concerning his family and descendants.

WILLIAM A. CAFFALL.

FELL VERSUS FOX.—The "Mother of the early Quaker Church" is referred to by some writers as Margaret *Fell* and by others as Margaret *Fox*, the former ignoring the change of name on her marriage with George Fox in 1669, the latter recognising this change.

[4] This was the business and address of William Meade (1628-1713).

We venture to think that the latter are on firmer ground historically, and according to rule.

There seems to have been no difficulty among early Quaker writers in accepting and using the new name, save an occasional slip as in a letter from Rebecca Travers written in 1673/4, which begins "Dear ffreind M: ffox" and is addressed "To Margrett ffeli" (Swarth. MSS. i. 388).

As a Friend she was seventeen years *Fell* (1652-1669), and thirty three years *Fox* (1669-1702). Unfortunately her biography in *D. N. B.* is placed under *Fell*, contrary to the usage of that work, where *e.g.* Caroline *Fry* appears under *Wilson*, Sarah *Stickney* under *Ellis*, etc. There is more excuse for Joseph Smith's *Catalogue* to place her under *Fell*, as the great majority of her writings were prior to her second marriage.

Margaret Fox's own view is made clear in the following, which is copied from Swarth. MSS. iv. 215 :

An Account of the sufferings of ffreinds of Swarthmore Meeting the 8th, 9th & 10th months Anno q 1683—

ffirst vpon the 9th day of 7th month Came George Garner, & william ffell two Jnformers one of them had been in Lancastr Goale for stealeing of sheep, and ye other a woman Confessed she had stoollen seaven years for him & was hanged at Lancastr. Also Two Constables & ye Churchwardens Came with them, And took ye Names of ye speakers & of many of ye hearers to prosecute by ye Act agst Conventiles The 13 day of ye se[illegible] Came the Constables [illegible] Goe before ye Justi[illegible]kby, & willi kirkby, Margt ffox daniell Abrahams & Rachell his wife, & Leo : ffell, & Mary his wife to Appear before them ye 17th day following vpon ye Account of ye Act for 12d a sunday (note) here they prosecuted by two Acts in one week:—And when wee Appeared they Called Margt ffox for by that Name she was sumoned willi Kirkby said vnto her Js not your Name Margt ffell: she Answered noe, That was not her Name Now—he said you are fined three shillings, And on the 5th day ffollowing they Changed her name in ye Churchwardens note from Margt ffox To Margt ffell: And ye same day Jssued out their warrant to Levy ye fine of three shillings by ye name of Margt ffell, And then sent her to prison at Lancastr with daniell Abrahams & Rachell his wife, (& never demanded any fine of them) & keept them, 16 days prisoners And vpon ye 7th day of ye 10th month Came to Swarthmore hall John Roscall high Constable & John Benson, & Thomas Walker Pettie Constables, & Thomas Colton, Richard ffell & Thomas ffell Churchwardens with diuers others & opened ye doors where ye beasts Layd, & took four kine, & heffers with calve, & two kine that had Calves sucking on them with two stears, and a ffat ox, nine in all worth aboue 30lb—next day An Appeall was proffered to ye high Constable, & also to ye said Justices but they would not Accept of it, But ye high Constable scld them ye same day .

BENJAMINA, CANDIA, TACE (xiii. 10). The earliest reference noted to BENJAMINA (feminine of Benjamin) is the following:

A Friend named Benjamin Padley married rather late in life and had one child, a daughter, whom he named Benjamina.

This daughter became a minister in the Society of Friends (*circa* 1695) and was accustomed to lodge at Abijah Wolverage's, at Farnboro', when in that district. Abijah Wolverage had a great esteem for B. Padley, and named his only daughter after her. This daughter married, first,—Crabb, and afterwards Thomas Worster, of London. Their daughter Anne married into the Rickman family in 1770; her first daughter being named Benjamina (1771-1799), the future mother of Grover Kemp (1792-1869). From the date of the Rickman-Worster marriage there have been numerous Benjaminas, with surnames of Rickman, Kemp, Penney, Brown, Lucas, etc., all family connections of one another (*Quakeriana*, ii. 136). The original Benjamina, daughter of Benjamin Padley, is mentioned in William White's *History of Warwickshire*, 1873, p. 95: "Paid for Benjamina Padley's horse, 5s. 8d.; and for doctor's stuff she had, 3s.; and towards her going to Worcester, she being very poorly, 3s." She kept School in Bristol, and in 1742, she married Richard Partridge, of London. She died in 1753 (THE JOURNAL, v. 48, n.).

William Frederick Miller writes: "Benjamina Bunten [Bunting] married George Swan, the younger, in 1752. She was the daughter of Ann Bunton who was a Todd of West Newton, near Carlisle. I think B.B.'s father was Joseph [*circa* 1695-1729], who married about 1727 an honest young woman of Allonby Meeting (*Collection of Testimonies*, 1760, pp. 25-27) but when searching the Records at D. H. long ago, I could not find any record of the marriage or of Benjamina's birth. George and Benjamina Swan had a daughter Benjamina, who married some one of the name of Clarke, a midshipman."

As regards TACE (from the Latin *taceo*—I am silent), we find the following:

Tace Davies (c. 1618-1705) was the wife of Richard Davies, of Welshpool. Her maiden-name is not known, but she was a Minister at Horslydown Meeting in Southwark. Richard and Tace were married 26. iv. 1659, at Humphrey Bates's house, at the Sign of the Snail in Tower Street, in the morning, and in the afternoon, at Widow Webb's in Horslydown. See *Life of Richard Davies*. There was a daughter, Tace, who married Jacob Erdon, of Welshpool.

Tace Sowle, *afterwards* Raylton (1666-1749), was the daughter of Andrew Sowle, printer, of London, and Jane his wife, and sister-in-law of William Bradford, the first Friend printer in America. Tace early became a member of the "fourth estate." In 1706 she married Thomas Raylton (1671-1723); she died (*s. p.*), the oldest printer in London. The name Tace has been found in the Raylton and allied families from 1736 to 1885.

When, and by whom was the name taken across the Atlantic?

The Cambridge "Journal of George Fox"

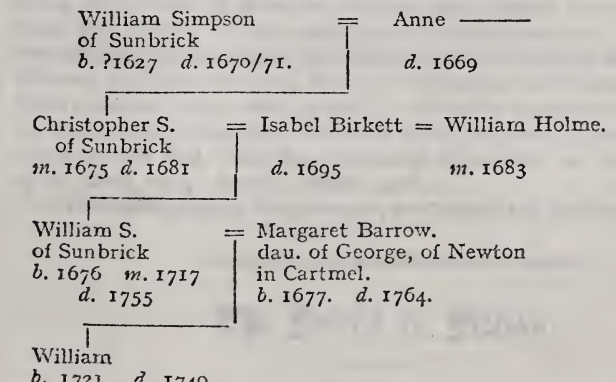
Continued from page 67

48.—Vol. II., p. 373.—Whilst searching for references in the Friends' Register for Lancashire to the Simpson family of Sunbrick, Furness, the following appeared :

"Simson, William, Sunbreak, Swarthmore, buried 1670. xii. 9. Barbadoes"

which at once suggested the early Quaker preacher of that name. According to the Cambridge *Journal* (ii. 373) he was "of Lancashire" and he "died while on a visit to Barbadoes in Twelfth Month, 1670/71." We advance a step further in W. C. Braithwaite's *Beginnings of Quakerism* (p. 148), where we are told, on the authority of a vagrancy pass in **D.**, that Simpson came from "Sunbree in the county of Lancaster," to which the Author adds, "Probably Sunbreak near Swarthmore." The word "probably" may now be eliminated. The "William Simson of Sunbrecke" mentioned in Cambridge *Journal*, ii. 37 may now be identified with the above William. See THE JOURNAL, ix. 67.

The following table has been put together from the Registers :



There was also a succession of Richard Simpson, of Allithwaite.

The signature of William Simpson to the Minutes of Swarthmore M. M. appears from v. 1668 (the first minute in the book) to xii. 1669/70. Richard Simpson signs from xi. 1668/9. Christopher Simpson commences to sign vi. 1672.

49.—Vol. I., p. 412.—Among the "Lancaster Jottings" contributed to the *Transactions of the Historic Society of Lancashire and Cheshire*, 1915, by John Brownbill, M.A., of Lancaster, is an article on

Dr. William Marshall (c. 1621—1683), probably the "Priest Marshall" of George Fox, "on the assumption that the vicar and the physician are identical." Marshall appears to have come of Low Furness stock, son of Thomas Marshall—his mother being a Townson of Lancaster. They removed to Borobridge, the place of William's birth, and later to London. He took a doctor's degree at Cambridge, but must soon after have become a minister in Lancaster. "In 1654, he was settled in the Vicarage, on the presentation of George Tomlinson, gent., the patron." This Tomlinson was probably the George Toulnson mentioned in the Cambridge *Journal*, i. 411, etc. In February, 1654/5, he married, before the Mayor, Mary, daughter of Thomas Shaw, rector of Aldingham, mentioned Cambridge *Journal*, ii. 475. He had settled in London in 1669, in which year he was admitted to the College of Physicians. His home was "Nag's Head Court in Gray's Church Street." His executrix and sole legatee was Anne Marshall, daughter of Thomas, of Stainton in Urswick parish, in Furness.

The "Lancaster Jottings" also refers to Henry Porter of Lancaster and Thomas Whitehead, minister of Halton.

50.—Vol. II., p. 390.—"Carle Hall belonged to Thomas Pickering in 1582, who died in 1616, and was succeeded by his son-in-law, Robert Curwen, who had been cup-bearer to Queen Elizabeth. From him it descended to his nephew, Robert Rawlinson, or Justice Rawlinson as he was called, who lived here from 1619 to 1665. He it was who, in 1663, along with other Justices at Holker, sent George Fox to prison in Lancaster Castle. In his youth he had studied the law . . . After the Restoration he became vice-chamberlain of the city and county of Chester, and died in 1665, aged 55." (*Furness and Cartmel Notes*, by Henry Barber, M.D., 1894, p. 126). Though a persecutor of Quakers, he was a kindly man, as is evidenced in his bequests to his servants and the poor (see Fell, *Some Illustrations of Home Life in Lonsdale North of the Sands*, 1904; Armitt, *Rydal*, 1916).

For Rawlinson of Graythwaite, see Cambridge *Journal*, i. 412.

The Friend in Fiction

IN connection with the publication of extracts from *The Life of Captain Singleton* (xiii. 59), and the claim that "Friend William" was "the first Quaker brought into English fiction," our attention has been drawn to "Ephraim the Quaker," in the works of Addison. Below is an extract from *The Spectator*, 1804, vol. ii., no. 132, August 1, 1711 :—

"That man is guilty of impertinence, who considers not the circumstances of time, or engrosses the conversation, or makes himself the subject of his discourse, or pays no regard to the company he is in.

"Having notified to my good friend Sir Roger, that I should set out for London the next day, his horses were ready at the appointed hour in the evening; and, attended by one of his grooms, I arrived at the county town at twilight, in order to be ready for the stage-coach the day following. As soon as we arrived at the inn, the servant who waited upon me, inquired of the chamberlain, in my hearing, what company he had for the coach? The fellow answered, Mrs. Betty Arable, the great fortune, and the widow, her mother; a recruiting officer, (who took a place because they were to go); young Squire Quickset her cousin (that her mother wished her to be married to); Ephraim the quaker, her guardian; and a gentleman that had studied himself dumb from Sir Roger de Coverley's. I observed by what he said of myself, that, according to his office, he dealt much in intelligence; and doubted not but there was some foundation for his reports for the rest of the company, as well as for the whimsical account he gave of me. The next morning at daybreak, we were all called; and I, who know my own natural shyness and endeavour to be as little liable to be disputed with as possible, dressed immediately that I might make no one wait.

"The first preparation for our setting out was, that the captain's half-pike was placed near the coach-man, and a drum behind the coach. In the meantime, the drummer, the captain's equipage, was very loud, that none of the captain's things should be placed so as to be spoiled: upon which his cloak-bag was fixed in the seat of the coach: and the captain himself, according to a frequent, though invidious behaviour of military men, ordered his man to look sharp, that none but one of the ladies should have the place he had taken fronting the coach-box. We were in some little time fixed in our seats, and sat with that dislike which people not too good-natured usually conceive of each other at first sight. The coach jumbled us insensibly into some sort of familiarity: and we had not moved above two miles, when the widow asked the captain what success he had in his recruiting? The officer, with a frankness he believed very graceful, told her, 'that indeed he had but very little luck, and had suffered much by desertion, therefore should be glad to end his warfare' in service of her or her fair daughter. 'In a word,' continued he, 'I am a plain soldier, and to be plain is my character; you see me, Madam, young, sound, and impudent; take me yourself, widow, or give me to her, I will be wholly at your disposal. I am a soldier of fortune, ha!' This was followed by a vain laugh of his own, and a deep silence of all the rest of the company. I had nothing left for it, but to fall fast asleep, which I did with all speed. 'Come,' said he, 'resolve upon it, we will make a wedding at the next town; we will awake this pleasant companion who is fallen asleep, to be the bride-man;' and (giving the quaker a clap on the knee) he concluded, 'This sly saint, who, I'll warrant, understands what's what as well as you or I, widow, shall give the bride as father.' The quaker, who happened to be a man of smartness, answered, 'Friend, I take it in good part that thou hast given me the authority of a father over this comely and virtuous child; and I must assure thee, that if I have the giving her, I shall not bestow her on thee. Thy mirth, friend, savoureth of folly: thou art a person of a light mind; the drum is a

type of these, it soundeth because it is empty. Verily, it is not from thy fulness, but thy emptiness that thou hast spoken this day. Friend, friend, we have hired this coach in partnership with thee, to carry us to the great city; we cannot go any other way. This worthy mother must hear thee, if thou wilt needs utter thy follies; we cannot help it, friend, I say; if thou wilt, we must hear thee; but if thou wert a man of understanding, thou wouldst not take advantage of thy courageous countenance to abash us children of peace. Thou art, thou sayest, a soldier; give quarter to us who cannot resist thee. Why didst thou fleer at our friend, who feigned himself asleep? he said nothing, but how dost thou know what he containeth? If thou speakest improper things in the hearing of this virtuous young virgin, consider it is an outrage against a distressed person that cannot get from thee; To speak indiscreetly what we are obliged to hear, by being hasped up with thee in this public vehicle, is in some degree assaulting on the high road!'

"Here Ephraim paused, and the captain, with a happy and uncommon impudence (which can be convicted and support itself at the same time) cries, 'Faith, friend, I thank thee; I should have been a little impertinent, it thou hadst not reprimanded me. Come, thou art, I see, a smoky old fellow, and I'll be very orderly the ensuing part of the journey. I was going to give myself airs, but, ladies, I beg pardon.'

"The captain was so little out of humour, and our company was so far from being soured by this little ruffle, that Ephraim and he took a particular delight in being agreeable to each other for the future; and assumed their different provinces in the conduct of the company. Our reckonings, apartments, and accommodation, fell under Ephraim; and the captain looked to all disputes on the road, as the good behaviour of our coachman, and the right we had of taking place as going to London of all vehicles coming from thence. The occurrences we met with were ordinary, and very little happened which could entertain by the relation of them: but when I considered the company we were in, I took it for no small good fortune, that the whole journey was not spent in impertinencies, which, to one part of us might be an entertainment, to the other a suffering. What therefore Ephraim said when we were almost arrived in London had to me an air not only of good understanding, but good breeding. Upon the young lady's expressing her satisfaction in the journey, and declaring how delightful it had been to her, Ephraim delivered himself as follows: 'There is no ordinary part of human life which expresseth so much a good mind, and a right inward man, as his behaviour upon meeting with strangers, especially such as may seem the most unsuitable companions to him: such a man, when he falleth in the way with persons of simplicity and innocence, however knowing he may be in the ways of men, will not vaunt himself thereof; but will the rather hide his superiority to them, that he may not be painful unto them. My good friend, (continued he, turning to the officer) thee and I are to part by and by, and peradventure we may never meet again; but be advised by a plain man; modes and apparel are but trifles to the real man, therefore, do not think such a man as thyself terrible for thy garb, nor such a one as me contemptible for mine. When two such as thee and I meet,

with affections as we ought to have towards each other, thou shouldst rejoice to see my peaceable demeanour, and I should be glad to see thy strength and ability to protect me in it."

In George Borrow's *Romany Rye*, chaps. xxxiii. and xli., a very un-Quakerly Quaker is introduced. It was the Quaker dress only in this case that made the Quaker, for the Friendly guise hid a forger and horse-stealer.

The Schoolmaster, the Bible, and the Journal of George Fox

EDWARD GREGORY, of Bristol, has drawn attention to the following references to the School of Richard Scoryer, at Wandsworth:

In *The Snake in the Grass*, a book adverse to Quakerism, written by (Rev.) Charles Leslie (1650-1722), we are told that "in their publick Schools, particularly that great one at *Wansworth* near *London*, Portions of Fox's Journal are enjoyn'd to the Scholars to be read every Day. But never a Chapter out of the Bible; that is *Beastly-Ware* with them, *Dust* and *Death* and *Serpent's-Meat!* The Publick ought to take some care of this, in pity to their poor Souls" (2nd ed. 1697, p. 144 and also 3rd ed. 1698, p. 148).

On the 22nd of Augu t, 1698, Richard Scoryer wrote a disclaimer which was published uunder the title, *Truth Owned and the Lying Tongue Rebuked, or, The Author of the Snake in the Grass Discovered to be a Publisher of Lyes*, London, 1698. The testimony of James Barhays, French Master, is as follows:

"Be it known unto all People to whom these Lines may come, That for more than four Years, I have been Conversant in the School of Richard Scoryer at Wansworth in the County of Surry, my Station in his said School is Teaching the French Language: and I solemnly Testifie, that in the aforesaid School the Scriptures are frequently Read by his Scholars; and never did perceive the least appearance of Slight, or Disesteem shewed by the said Richard Scoryer, or any, belonging to his School unto the Holy Scriptures, in Testimony unto the Truth hereof I have Subscribed my name, this 22d day of August, 1698.—JAMES BARHAYS."

There is another testimony to the same effect signed on the same day by ten inhabitants of the parish, which states "some portion of the Scriptures is daily read in the said School."

These certificates are inserted in Joseph Wyeth's *Switch for the Snake*, 1699, p. 225, but the editor of Leslie's Theological Works, 1721, repeats the statement in full.

Joseph John

A DITTY TO HANNAH AND PHEBE

Let haughtier Sects than our proclaim
Their glory in some vaunted name;
Let good staunch Churchmen number o'er
Norwich[1] and Parr[2], and wise Miss More[3];
Let the young Presbyter declaim
On Irving's[4] stile, and Chalmers'[5] fame,
And Baptists if it please them call
The world to admire their living Hall,[6]
We'll smile at all and envy none,
Whilst we possess our Joseph John.

Norwich his goodness, More good sense,
Parr learning, Hall sweet Eloquence,
Irving's warm Zeal, and Chalmers' Grace,
To adorn the simplist common place;
Each his peculiar excellence, each
Some charm of Soul, some grace of Speech—
But oh! ye sticklers of Desert
Your choicest favourites claims assert,
And if ye can, produce me one
Who rivals all like Joseph John.

Where's the Logician that can swim
In truth's profoundest Sea like him?
Wheres the rich scholar that can bring
Such stores from Inspiration's Spring?
Or Rhetorician that can vie
With his skill'd Tongue and speaking Eye?
There's none—There's none—'tis quite absurd
On such a theme to waste a word,
Gamaliel's self his book might con
At the blest feet of Joseph John.

But peradventure ye conclude,
Tho' deeply wise and greatly good,
He holds, like some, in perfect strife
Each social Elegance of life,
Misdoubting minds! pure taste and glee
Have not a livelier friend than he;
Oh ye who shine at Bower and Ball
Art's sons—I do defy you all
A hand to shake or Hat to don
With half the grace of Joseph John.

Happy's the Maid who gets a seat
Beside him when[3] the envited meet;
Happy the gentle hands that tend
On him as their domestic Friend;
Happy the tongues that round him talk;
Happy the steps with his that walk;
And oh! thrice happy those that share
His morning call, his evening prayer
Like—But 'tis past! the Vision's gone!
Heaven's peace be with thee, Joseph John.

JEREMIAH WIFFEN,
Librarian to the Duke of Bedford.

Written about 1820.
[added, in pencil.]

From a manuscript in the possession of Mrs. W. H. Gripper, of Tunbridge Wells. Another copy of this Ditty to Joseph John Gurney (1788-1847) is in D., without name of author or date of writing. The Ditty was published in *The Evangelical Rambler*, in 1824.

Jeremiah Holmes Wiffen (1792-1836) was a Friend, of Woburn, Beds; he was a learned writer and poet, and author of *Historical Memoirs of the House of Russell*, 1833. See *The Brothers Wiffen*, by Pattison, 1880.

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[1] Perhaps Henry Bathurst (1744-1837), bishop of Norwich, 1805, with whom J. J. G. associated in Bible Society and other religious work.

[2] Samuel Parr (1747-1825), head-master of Norwich Grammar School, 1779; Prebendary of St. Paul's, 1783. His works were published in eight volumes, 1828 (*D.N.B.*).

[3] Hannah More (1745-1833), acquired Italian, Spanish and Latin at her sister's school in Bristol, 1757; considerable writer through many years; often mentioned in Friends' books, and visited by J. J. G. (*D.N.B.*)

[4] Edward Irving (1792-1834), assistant to Dr. Chalmers in Glasgow, 1819-1822; founder of the "Catholic Apostolic Church." (*D.N.B.*)

[5] Thomas Chalmers (1780-1847), celebrated lecturer and preacher. J. J. Gurney wrote in 1830-33 his *Chalmeriana, or Colloquies with Dr. Chalmers*, 1853.

[6] Robert Hall (1764-1831), noted Baptist preacher and writer.

---

payd Garard Taylor to Geeue the beadell at Longacar who Kept of y^e^ Rude boyes w^hn^ y^e^ meeting waire in y^e^ Streete .. 0 5 0

At a Quarterly Meeting at Westminster 6th of 2nd Month 1687.
[M.M. Minutes vol. I.]

Jerey Clarke Reportes to this meetting that y^e^ Widow Beaches maides takes away and Destroys y^e^ hearbes in y^e^ Garden belonging to Westminster meeting howse, w^ch^ they neuer planted & Refuses to geeue aney accoump^t^ by whos order

1st of 4^th^ Month, 1687.

[From the Minutes of Westminster M.M.]

Index.

Abbes, John, 21.
Abbot, John, 12, 13.
Abbotstown, 89.
Abbott, Mary, 5.
Aberdeen, 8-10.
" Abinadab," 26.
Abraham of Swarthmoor, 45, 168.
Abraham, Robert and Ann, 157.
Ackworth, 45, 78, 79, 115, 130.
Acts, Public General, 44.
Adamsburgh, 90.
Adderbury, 28.
Addington, 115.
Addison, J., *Spectator*, 171.
Adelaide, Queen, 150, 152.
Africa, 50, 53.
Aiden, John, 38.
Aiderson, John, 6.
Aldingham, 171.
Alexander family, 164.
Alexander, Dykes, 116.
Alexander, Elizabeth, *aft.* Rickman, 140.
Alexander, Jonathan, 73.
Alexander, Samuel, 72.
Alexander, William, 140.
Alexander, William C., 164.
Alexandria, 112.
Allen, William, 119, 141.
Allen, William (Essex), 158.
Allen, Hon. William, 70.
Allen, W. C., *Diary*, 44.
Allendale, 7, 115.
Allonby, 41.
Alnwick, 10, 11, 32.
Alston, 9.
Alton, 87.
Alton, Staffs., 52, 54.
Ambulance Unit, 41, 79.
American Colleges, 43.
American flag, 159, n.
Amsterdam, 117.
Amwell, 74.
Anderson, Samuel, 139.
Andrews, F. D., *Quaker's Visit*, 44.
anecdotes, 3, 66, 126.
anniversaries, 42, 46, 82, 84.
Annual Monitor, 83.
Antiquaries, Society of, 156.
Appleby, 157.
Appleby of Durham, 142, 143.
Appleby, Susannah, 14.
Armitage family, 47.
Arnold, Samuel, 68.
Ashburn, Betsy, *form.* Ross, 159.
Ashburn, Joseph, 159.
Athenaeum Index, 83, 117.
Athenian Mercury, 121.
Athenian Oracle, 123.
Atkinson, of Durham, 21.
Attley, Thomas, 9, 10.
Awbrey, William, 25.
Axford, John, 72.
Axford, William, 155.
Aylesbury, 167.
Ayrey, of Durham, 21, 64.
Aysgarth, 115.

B[unting], J. [H.], 141.
Backhouse, James, 12, 14.
Baily, —, 29.
Bainbridge, Ralph, 7, 10, 12-14.
Baker of Durham, 22.
Baker, William, 72.
Balderston, Anne, 160.
Balfour, Archibald, 10.
Ballitore, 82.
Baltimore Y.M., 48, 117.
bankruptcy, 34, 36, 158.
Bannister, Edmund, 76.
baptism, 20, 22, 26, 35, 64, 65, 85, 88, 142.
Baptists, 83, 120, 124, 175, 176n.
Barbados, 59, 139, 170.
Barclay family, 8, 11, 26, 28, 30-32, 34, 36, 70-73, 86, 157, 158.
Bardfield, 116.
Barhays, James, 174.
Barnard of London, 157.
Barnard, Elizabeth, 64.
Barnard, Ella K., writings, 19, 46, 48, 82, 117, 160.
Barnard, Sir John, 26, 28, 69.
Barnard, Frances, *aft.* Dickinson, 27.
Barnesville, O., 140.
Barnsley, 79.
Barrow of Cartmel, 170.
Bartlett, Benjamin, 156.
Barton, Bernard, 115.
Barton, G. A., *Archæology*, 164.
Bartram, John, 16, 17, 45.
bastardy, 31.
Bates, Humphrey, 169.
Bates, Michael, 157.
Baughurst, 71.
Bayhan, William, 132.
Bayly, Charles, 67.
Bealing, Benjamin, 85.
Bean, T. W., *Montgomery County*, 164.
Bear Creek, 44, 144.
Beasley, J—, 136, 137.
Beckwith, Bernard, 65.
Bedcow, 11.
Bedford, 83.
Bedford, Peter, 145-154.
Bell, [John], 30.
Bell, Jacob, 28.
Bell, Lancelot, 65.
Bellers, John, 85, 118.
Bendall, [Mathew], 26.
Benjamins, 126, 169.
Benson, of Furness, 125, 168.
bequests, 72, 74, 164 167, 171.
Berwick, 5, 10.
Bettle, Samuel, 132 140.
Bevan, Silvanus, 71.
Bible in use, 174.
bibliographies, 118.
Bickers, Christopher, 21, 64.
Bill, John, 54.
Bingley, John, 71, n.
Binks, Reuben, 14.
Binns, John, 12.
Binns, Joseph, 9.

Birch, Rev. Dr., 70.
Birkbeck, Morris, 12.
Birkbeck, Sarah, 15.
Birkett, Isabel, *aft.* Simpson, and Holme, 170.
Birmingham, 14, 35, 71, 115.
Birmingham, Pa., 82.
Bishop Auckland, 157.
Blackgrave, —, *aft.* Zachary, 71.
Blagdon, Thomas 32.
Blakiston family, 22.
Bland, Stamper, 31.
Blaykling, John, 85.
Bluett, Widow, 20.
Blytheman, Edward, 64.
Boldon, 20, 33n.
Bolton, Yorks, 12.
Borrow, G., *Romany Rye*, 174.
Borrowbridge, 116.
Boston, Mass., 39, 84.
botanists, 16-19, 36, 48, 77.
Botham, M., *aft.* Hewitt, 51.
Botham, Samuel, 51.
Bowdon, 20.
Bowen, Peregrine, 29.
Bowley, Devereux, 72.
Bowley, Mr., 155.
Bowman, Marian, 7.
Bowyer, Calvert, 157.
Bradford, 12, 55, 115.
Bradford, William, 38, 169.
Bradley, 87.
Bradley, Andrew, 7.
Brady, Esther, 13.
Braintnall, Joseph, 2.
Braithwaite of Furness, 125.
Brandon, 73.
Branson (Branston) family, 132, 141.
Brassey, —, *aft.* Dimsdale, 28.
Brassey, Nathaniel, 28.
Brayshaw, A. N., *Inner Light*, 41.
Brayton (Brighton), Patience, 13.
breaking up meetings, 84.
Brewster, Mary, 73.
Brick, Md., 42.
Bridger, Sir John, 70.
Bridges, R., *Spirit of Man*, 161.
Brigham, 124.
Bright, John, 112, 117.
Brighton, 87, 145, 146.
Bristol, 27, 29, 31-35, 58, 72, 74, 87, 115, 169.
Bristol, Pa., 57.
Bristol, R.I., 56.
Brooke, of N.J., 167.
Broughton, Cumb., 124.
Broughton, Hannah, 7.
Brown, of Md., 162, n.
Brown, of Norwich, 169.
Brown, Uriah, *Journal*, 162.
Brown, William, 5.
Brownbill, J., writings, 170.
Browne, James, 62.
Brownsville, 90, 91, 141.
Brush Creek, O., 136.
Bucks, 73, 74.
Budgen, Dr., 25.

Bucg of Mildenhall, 166.
Bull and Mouth, 27.
Bulman, Richard, 64.
Bunting (Bunton), Benj., 169.
Bunting, John H., 141.
Bunyan, John, 88.
Burdon, —, 28.
Burdon, George, 142.
Burford, Charles, 25.
Burgess of Enfield, 157.
Burgis, Samuel, 125.
burial grounds, 21, 42, 66, 133, 177.
burials, 21.
Burlington, N.J., 57, 67, 117, 135.
Burpee, L. J., *Canadian Alps*, 41.
Burr, Elizabeth, 6.
Burrough, Edward, 67.
Burton, Edmund, 86.
Bury St. Edmunds, 9, 73, 116.
Bushell, of Frodsham, 83.
Butler, John, 71.
Buxton family, 84, 156, 165, 166.
Byrd, R., *form.* Young, 14, 15.

Caithness, 10, 13.
Caldbeck, 1, 42.
Canby, Jane, *form.* Claypoole, 160.
Candia, 126, 169.
Cann, Sir William, 33.
capital punishment, 105-107.
Carey, Lewis, 96.
caricatures, 44.
Cark-in-Cartmel, 171.
Carlisle, 7.
Carlisle, Abraham, 75.
Carr, George, 20, 64.
Carr, William, 131.
Carrington, Thomas, 11.
Carteret, Sir George, 76.
Cash, Elizabeth P. 163.
Cash, Thomas, 12, 13.
Castle Eden, 143.
Chalmers, Dr., 175, 176n.
Chamberlaine, William, 62.
Chambers, Ruth A., 48.
Chambers, Thomas, 21.
Chambord, 46.
Chandler, Thomas, 20.
Chase, E. B., 44, 88.
Cheadle, 51.
Cheltenham, 115.
Chertsey, 68.
Cheshire, 12, 77, 92.
Chester, Pa., 1.
Chilton, William, 65.
China, 101.
Chorley, Toft, 49, 50, 52, 54-56, 93, 96, 98.
Christy, Ann., 11.
Church family, 84, 85.
church, absence from, 20, 22, 38, 64, 65, 142, 143.
churchings, 65.
Churchman, John, 5.
Circleville, O., 138.
Circular Yearly Meetings, 69, n, 116.
Clapham, Francis, 10.
Clarke of Durham, 142.
Clarke —, *aft.* Vigor, 35.
Clarke, Jeremiah, 62.
Clay, Henry, 40.
Clay, Mary, 85.
Claypoole of Philadelphia, 159, 160.
Clayton, James, 73.
Clerkenwell Workhouse, 73, 74.
Cleveland, Duke of, 75.
Clifton, Cumb., 11.
Clonmel, 14.
Cloud, —, 4.
Coalbrookdale, 6, 7, 9, 14, 31n,
Coanwood, 7, 9, 10, 12, 13.
Coatsworth of Durham, 20, 65.
Cobbett, W., *Rides*, 44.
Cock, John and William, 91.
Cockermouth, 7, 8, 11, 124.
Cockin, Ellen, *form.* Abraham, 45.
Cockin, Richard, 45.
Coffin, Charles F., 42.
Coggeshall, 35, 87.
Colchester, 29, 87, 116.
Cole, Samuel, 124.
Coleman, Sarah, 158.
Collegiants, 120.
Colley, Thomas, 10-12.
Collington (?Collinson), Mr., 155.
Collins, Esther, 135.
Collinson, Mary, 33.
Collinson, Peter, 33, 36, 45, 70-72.
Colthouse, 123.
Colton, Thomas, 168.
Columbia, 90 141.
Combe, 70.
Concord, 42.
Connecticut, 35, 39.
Conyers, John, 65.
Cook, D. B., *Quaker Divide*, 44, 84, 144.
Cooke, Edward, 46.
Cookworthy, William, 155.
Cooper, Sarah, *aft.* Hull, 140.
Cooper, Thomas, 76.
Corbyn, Candia, 70.
Corbyn, Thomas, 11.
Cork, 6, 14, 19, 35.
Cornwall, 15.
Coventry, 10.
Cox, Thomas, 28.
Crabb, —, 160.
Crane, Margaret, 64.
Craven, Ashley, 144.
Crewdson, Thomas, 6.
Crewdson, W., writings, 81, 162.
Crone, George, 79.
Crook, Westmorland, 7.
Crosby Records, 85.
Crosfield, George, 49, 50, 53-55, 93, 137.
Crosfield, Jane, 9.
Cross Creek, O., 133, 135, 136.
Crotch, William, 14.
Crow, William, 10, 12, 14.
Crowley, Abraham, 74.
Cudworth family, 47.
Cumberland, 1, 5, 6, 9-11, 13, 15, 41, 63, 124.
Cumberland, Jacob, 137, 138.
Cumb. and Westm. M.P.s, 164.
Cumming, Thomas, 73.
Cunningham, Sir William, 146, n.
Currey, Anne, 143.
Curtis, Thomas, 125.
Curwen, Robert, 171.
Cutforth, Thomas, 10-12.

Dalton, Durham, 142.
Danby, Thomas, 65.
Dance, George, 72.
Dankers and Sluyter, *Voyage*, 164.
Darby, Pa., 84, 132, 140, 141.
Darby, Abiah, 7, 10, 31, n.
Darby, Deborah, 13, 15, 45.
Darlington, 12, 14, 115.
Dartrey, Lord, 74.
Davies, Joseph, 88.
Davies of Wales, 169.
Davis, Joseph, 10.
Davis, Thomas, 132.
Davison, of Durham, 142.
Day, S. N., *France*, 118.
Defoe, D., *Singleton*, 59.
Delaware, 2, 18, 120, 135.
denials, 22.
Denmark, 149.
Dennington, Mrs., 35.
Dent, Margaret, *aft.* Ianson, 47.
Depledge, George, 30.
Descartes, Réné, 79.
Devonshire House, 117.
Dickinson, [Ezekiel], 27.
Dickinson, —, *aft.* Freame, 68.
Dickinson, Barnard, 73.
Dickinson, John, 64.
Dicks, Zerayah, 13.
Dillon, John, 139.
Dillwyn, George, 13, 67.
Dilwyn, Sarah, 67.
Dimsdale, —, 28.
Dimsdale, Baron, 74.
discipline, 7, 12.
Dixon, Jeremiah, 71.
Dobson, Ralph, 21.
Dobson, Thomas, 7.
doctoring, illegal, 65.
Dodge, Phebe, 6,
Dodgshun, E., *Handbook*, 41.
Dodgson, W—, 34.
Dodgson, William, 11.
Dodshon family, 47, 143.
Dodshon, Frances, 10, 34, 74, 157.
Doncaster, 15, 45, 115.
Dorking, 25.
Dorset, 11.
Doubleday, John, 32.
Douglas, R. W., 23.
Dove, Isabella, 143.
Draycott, 115.
dress, 3, 14, 26, 34, 69, 93 126, 131, 132. 144, 160, 174.
drink, 22, 29, 36, 51, 92, 131
Drummond, May, 6, 27.
Drury, Barbara, 11.
Dublin, 14, 25, 31, 34, 116. 160.
Duckett, David, 9-11, 13.
Dudley, 115.
Dudley, Mary, 14, 147.

Dumbarton, 15.
Dunkirk, 120.
Durham, 6, 10, 20-22, 34, 64, 65, 88, 142.
Dyer, Mary, 84.

Ealing, 31, 32, 72, 158.
Easington, 142, n.
East India Co., 26, 32.
Easton, —, 29.
Ebchester, 21.
Eccleshill, 85, 86.
Eccleston, John, 26.
Eccleston, Theodore, 33.
Edinburgh, 5, 8, 10-15, 29.
Edmondson, George, 82, n.
Edmondson, William, 44.
education, 30, 43, 48, 53, 61, 64, 65, 82, 86, 97, 129-141, 157n, 162, 163, 174.
Edwards, Ann, 135.
Elisabeth, Princess, 79.
Elizabeth Town, 57.
Elkington, J., *Indians*, 44.
Ellin, Joseph, 65.
Elliot family, 35, 68, 70.
Ellwood, Thomas, 43.
Elly, S., *Ostentation*, 98.
Elmsley, John, 10.
emigration, 16, 48, 74, 167.
Emlen, James, 141.
Emlen, Sarah, *form.* Foulke, and Farquhar, 132, 141.
Endicott, John, 37.
Endon, 54, 55.
Endon of Welshpool, 169.
Enfield, 86, 155, 157, n.
Eno, N. C., 141.
"Ephraim the Quaker," 171.
Errington, of Durham, 64.
Essex, 55, 68, 87, 158.
Estaugh, Elizabeth, *form.* Haddon, 46.
Ettington, 115.
Evans, Col. John, 163.
Ewbank, Richard, 21, 64.

Fair Quaker, 71.
Fakenham, 116.
Fallowfield, Lancelot, 2, n.
Falmouth, 58.
Farley, 52, 54.
Farnborough, 169.
Farquhar, Allen, 130, 140.
Farquhar, Sarah, *form.* Foulke, *aft.* Emlen, 132, 141.
Farquhar, William, 141.
Farr, G. L., *Jamaica*, 79.
Farrer, William, 15.
fast-days, 36.
Faversham, 84.
Fawcett, Henry, 82.
Fayle, Robert, 14.
Featherstone family, 44.
Fell family, 167, 168.
Fell, George, 46.
Fell, J., *Lonsdale*, 79.
Fell, Leonard and Mary, 168.
Fell, Margaret, 143, 167, 168.
Fellow, H. C., *Rhymes*, 123.
Fenwick, William, 20.
Ferguson, R. S., *Cumb. and Westm. M.P.s.*, 164.
Fermor, Julia, *aft.* Penn, 32.
Ferris, B., *Delaware*, 121.
Fettiplace family, 85.
fiction, 59-61, 171.
Finch, Thomas, 11.
Finland, 101.
Fire-brief, 87.
Firth of Eccleshill, 85, 86.
Fisher, Mary, 37.
Fisher family, 65.
Flanner, Peninnah, 140.
Flanner, William, 97, 98, 140.
Fleming, Sir D., 125.
Fletcher, of Ealing, 158.
Fletcher, Rachel, *form.* Claypoole, 160.
Flounders, Barbary, 116.
Follows, Ruth, 10.
Forbes, Alexander, 25, 28.
Ford, Ann, *aft.* Barclay, 157.
Ford, Thomas, 93, 133.
foreign missions, 40, 118.
Formesby, of Durham, 64.
Forster, of Durham, 142, 143.
Forster, Josiah, 156.
Forster, Robert, 50.
Forster, William, 165.
Fothergill, Henry, 71.
Fothergill, Dr. John, 45, 68, 71, 75, 77, 109, 114, 155, 156.
Fothergill, Samuel, 7, 73, 116.
Fothergill, Susannah, 5, 8.
Foulke, of N. J., 141.
Fowell, Sarah, *aft.* Buxton, 165.
Fox, George, 40.
Fox, George, 44, 110, 118, 143, 150, 167, 174.
Fox, G., *Journal*, 62, 67, 170, 174.
Fox Margaret, 88, 167, 160.
Fox, Mary, *aft.* Armitage, 47.
Fox, R. J., writings, 79, 164.
Fox, Sarah, 115.
Fox, Sarah, *Journal*, 47, 124.
Frame, Esther, 23.
France, 46, 81-83, 109, 110, 114, 118, 120, 140, 162, 174.
Franklin, Benjamin, 109, 114n.
Freame family, 26, 30, 35, 68, 70.
Free Quakers, 159.
Freeman, —, 25.
Freeman, of Bristol, 35.
Freemasons, 132.
Freeth, John, 115.
French, Widow, 86.
Frost, Lewis, 20.
Fry, Sir E., *Greek Epigrams*, 81.
Fry, E. A., *Almanacs*, 123.
Fry, Elizabeth, 61.
Fry, John, 74.
Fry, William, 72, 74.
Fuller, Abraham, 6.
Fuller, Travel, 116.
Furly, John, 29.
Furness, 79, 125, 170.

Garner, George, 168.
Garrison, William L., 88.
Gascoigne, of Durham, 143.
Gateshead, 21, n.
Gay, Claude, 117.
Gayland, Hannah, 14.
Gayner, John, 115.
geology, 80.
George II., 29, 30.
George III., 34, 68, 70, 74.
George IV., 145-147.
Germany, 36, 57, 89, 123, 149.
Gerstall of Durham, 142.
Gettysburg, 89.
Gibbins, Thomas, 21.
Gibbons, Rachel, *aft.* Hunt, 140.
Gibson, William, 76.
Gilkes, Gilbert, 145n.
Gilman, F. J., *Workers*, 119.
Gilpin, Margaret, 9.
Gilpin, Thomas, 67.
Gilsland, 10.
Gist of Ohio, 138.
Glasgow, 11, 14, 15.
Glasse, G. H., 158.
Gloucester, 31.
Gloucestershire, 10, 87.
Goosetrey, ——, *aft.* Dickinson, 73.
Goring, — —, 68.
Gower, Thomas, 20, 88.
Graham, George, 32.
Graham, Henry Hale, 2.
Graham, J. W., works, 83.
Grant, Alexander, 157.
Grant, Grizell, *form.* Wilmer, 157.
Gray, Isaac, 12.
Gray, John and Mary, 79.
Grayrigg, 124.
Great Strickland, 2.
Green, George, 31.
Green, Joseph J., 25, 75, 79, 118, 119, 122, 158.
Greene, General, 164.
Greenhill, Elizabeth, 71.
Greenock, 15,
Greenupsburgh, 136.
Greenwell, Lancelot, 20.
Greenwich, 29.
Greer, Mrs., *Quakerism*, 98.
Greer, Thomas, 13.
Gregory, Edward, 29.
Gregory, Thomas, 116.
Griffith, John, 88.
Griffith, John (Ohio), 138, 139.
Grimsell, Lancelot, 21.
Grimshaw, Agnes, 163.
Grimshaw, John, 92.
Grimshaw, Rev. William, 69n, 126.
Grinwell, John, 65.
Griscom family, 159.
Groom, Saul, 76.
Grove, Silvanus, 70.
Grubb, Isabel, 118.
Grubb, Robert, 46.
Grubb, Sarah, 12.
Guernsey, 15.
"guides," 9, 10, 12.
Gulson, Edward, 116.
Gummere, Richard M., 117.
Gurnell family, 29, 31, 32, 72.
Gurney, Agatha, *form.* Barclay, 73.
Gurney, Anna, 165.
Gurney, Barnard, 34.
Gurney, Edmund, 28.
Gurney, Elizabeth, *aft.* Alexander, 72.

Gurney, Hannah, *aft.* Buxton, 165.
Gurney, John, 20.
Gurney, Joseph J., 175.
Gurney, Priscilla H., 14.
Gurney, Richard, 73.
Gweek, 58.
Gwin, Thomas, 58.

Hackney, ——, 27.
Haddon, Elizabeth, *aft* Estaugh, 46.
Haddonfield, 42, 46.
Hadley, David, 122.
Hagen, Jacob, 35.
Haistwell, Edward, 29.
Haistwell, Edward, 156.
Halifax, 135.
Halifax, Viscount, 67.
Hall family, 44, 64, 65.
Hall, Robert, 175, 176n.
Hall, Sarah, 8.
Hallock, Sarah, *aft.* Hull, 140.
Halton, Lancs, 171.
Hamilton, Duchess of, 69.
Hammersmith, 31, 85.
Hampshire, 123.
Hampstead, 27, 70.
Hanbury, Anna, *aft.* Buxton, 156, 165.
Hanbury, Capel, 32, 34.
Hanbury, George, 71.
Hanbury, Jane, 34.
Hanbury, John, 35.
Hanbury, Osgood, 35, 165.
Hankey family, 26.
Hanover, 145.
Hansard's *Debates*, 164.
Harbottle, Thomas, 21.
Hardshaw, 79.
Haregate, 116.
Harford family, 34, 35, 156.
Harlan, Ann, 24.
Harlan, of Pa., 18n.
Harmony Grove, 16.
Harris, J. R., writings, 117, 162.
Harris, Mary, 26.
Harrison, of Durham, 20, 142, 143.
Harrison, Sarah, 14, 15.
Hart, Thomas, 76.
Hartas, Joseph, 75.
Hartford, Conn., 44.
Hartley, Margaret, 5.
Hartshorne, Hugh, 76.
Harvey, Robert, 6.
Harwood, Joseph, 5.
Haswell, Robert, 65.
hat honour, 75, 136, 149.
Hatton, Edward, 14.
Haverfordwest, 34.
Haviland, Daniel, 132, 140.
Hawkins, Richard, 62.
Hawkside, 126.
Haworth, 69n, 126.
Haworth, Martha, 14.
Hayes, L. P., *Friends*, 83.
Head, G. H., 122.
Healy, Christopher, 94, 98.
Heath, J. St. G., 83.
Heath, Joseph, 10.
Heathfield Memorials, 164.
Hedley, Jonathan, 115.
Heighington, John, 64, n., 65.
Heighington, Robert, 142.
Henning, Edmond, 165.
Herefordshire, 7.
Herrnhuters, 149, n.
Hertford, 26, 87, 158.
Hertfordshire, 26, 157.
Hessey, James, 11.
Heywood, John, 76.
Hicks, Elias, 132, 140.
highwayman, 28.
Hill, ——, 28.
Hiliersden, Louisa, *aft.* Grove, 70.
Hillsborough, O., 138.
Hird, Benjamin, 10, 12.
History, 117.
Hitchin, 14, 164.
Hoare, Samuel, 157.
Hobson, of Ohio, 132, 134, 135, 139, 140.
Hobson, Paul, 88.
Hoddesdon, 79, 87.
Hodgkin, H. T., writings, 118.
Hodgkin, John, 154, n.
Hodgkin, Dr. Thomas, 122.
Hodgson, Jonathan, 10.
Hogg family, 4.
Holbeach, 30.
Holker, 171.
Holland, 26.
Holme, Isabel, *form.* Birkett, and Simpson, 170.
Holme, Reginald, 125.
Holmes, ——, *aft.* Harford, 35.
Holmes, Obadiah, 38, 87.
Hone, ——, *aft.* Rigge, 69.
Honolulu, 84.
Honthorst, Gerard, 79.
Hookes, Ellis, 43, 88.
Hoop, Widow, *aft.* Easton, 29.
Hopkins, Joshua, 73.
Hopper, Isaac T., 123, 126.
Hopper of Durham, 22, 65.
Horner, Jane, *aft.* Ianson, 47.
horology, 30, 32.
Horsleydown, 169.
Howard, E. F., *Nursery Songs*, 83.
Howard, Horton, 95, 98.
Howard, Luke, 50.
Howgate, Michael, 167.
Howitt, William and Mary, 51.
Howland, Arthur, 38.
Hoyland, Charles, 45.
Hoyland, Elizabeth, 13, 15.
Hoyland, John, 15.
Hoyle, John, 95, 135.
Hubberthorne, Richard, 47, 48, 76.
Hudson, Sir James, 148, n.
Hudson, Solomon, 138.
Huggins, ——, 137.
Hull, 63.
Hull, Henry, 132, 140.
Hunt of Ohio, 99, 132, 135, 140, 141.
Hunt, Rachel, *form.* Gibbons, 132, 140, 141.
Hunt, William, 10.
Hunter, of Durham, 21, 22.
Hustler, Christiana, 12.
Hutchinson, Anne, 38.
Hutchinson, of Durham, 64, 65.
Hutson, Samuel, 138.
Hyam, Thomas, 68.
I'Anson family, 47.
I'Anson, Bryan, works, 47.
Ianson, John, 164.
Impey, William, 7.
Independence, War of, 75.
India, 163.
Indiana, 23, 40, 119, 123, 141, 162.
Indians, 40, 44, 48, 66, 92-97, 102, 108-110, 135, 136, 163.
Informers, 168.
Ingelo, N., *Bentivolio*, 59n.
Ingram, ——, 27.
Inner Light, 41, 47.
Interchange, 117.
Inverness, 15.
Inverury, 6.
Ireland, 1, 6, 9-13, 15, 16, 32, 57, 58, 98, 116, 118, 123, 150, 160.
Irving, Edward, 175, 176n.
Irwin, William, 12.

Jackson, of Durham, 64.
Jackson, of Pa., 16, 123.
Jackson, Andrew, 24.
Jackson, Joseph, 7, 9, 10.
Jacob, of Ireland, 63, n.
Jaffray, Alexander, 153, 154.
Jahier, Professor, 119.
Jalland, John, 116.
Jamaica, 73, 79.
James, Mary, 6.
James, of Philadelphia, 159.
Janney family, 92, n, 98.
Jefferies, ——, 25.
Jefferies, Mary, 14.
Jenkins, Mehetebel, 12.
Jericho, L. I., 140.
Jersey, Isle of, 84.
Jerseys, 10, 12, 35, 57, 76, 132. See New Jersey.
Jesper Family, 118.
Johnson, Isabella, 21.
Johnson, James, 125.
Johnson, John, 21.
Johnson, Martha, 10.
Johnson, Matthew, 13.
Johnson, Richard, 85.
Johnston, Andrew, 165.
Jones, Ephraim, 157.
Jones, Morris, 160.
Jones, Rebecca, 12.
Jones, Richard M., *Making of a Man*, 44.
Jopling of Durham, 65.
Jordan, Mrs., 152n.
Jordans, 41, 122.
Judd, Peter, 116.

Kaye, of Kirkburton, 167.
Keatinge family, 82.
Keith, Sir William, 106, 114n.
Kelso, 5-9, 11-15.
Kemp family, 169.
Kendal, 5-7, 9, 26, 145n.
Kendal, O., 93.
Kennett, 42, 48, 66.
Kennett, John, 64.
Kentucky, 136, 139.
Kenyon MSS., 86.
Key, see Kaye.
Kilham, Hannah, 50.
Kil Nathaniel, 31.
King, Ann, 7, 11.

King, Christopher, 142, 143.
King, James, 7-12.
Kingswells, 9.
Kinsey, John, 107, 114n.
Kirkbride, 41, 42.
Kirkburton, 167.
Kirkby, of Furness, 168.
Kirton, John, 22.
Kitching family, 47.
Knighton, Sir William, 146, n.
Knowles, David E., 40, 117.

Ladd family, 3, 98, 135.
Ladd, Benjamin W., 93, 95, 98, 129, 133, 136.
Laithwaite, William, 62.
Lamborn, William, 46.
Lamley, Sarah, 123.
Lancashire, 14, 26, 87, 125.
Lancaster, 168, 170.
Lancaster, Pa., 90.
Lancaster, James, 162.
Langwade, Samuel, 165.
Lawton, Francis, 31.
Layburne, Thomas, 21.
Lea, J. H., writings, 166.
Lead Corporation, 26, 68.
Leadbeater, W. and M., 47, 82.
Lean, V. S., *Collection*, 116, 164.
Lean, Walter, 163.
Lee family, 28, 65.
Leeds, 10, 11, 13.
Leek, 10, 55, 93.
Leicestershire, 10, 115, 116.
Leith, 163.
Leslie, C., writings, 174.
Leslie, Robert, 95.
Lethieulier, Smart, 36.
Lettsom, Dr. J. C., 72, 156.
Levitt family, 118.
Lexington, Lady, 67.
Leyburn, 47.
Lightfoot, Hannah, 72, 155.
Lighton, of Durham, 22, 142.
Lindley, H., writings, 162.
Lindley, Jacob, 45, 66, 126.
Lindoe, Margaret, 86.
Linlithgow, 5.
Linton, Robert, 20, 64.
Lippincott, H. M., works, 44.
literature, 40-44, 47, 79-83, 117-123, 137, 141, 161-164.
Little, William, 6.
Liverpool, 8, 12, 14, 15, 55, 97, 98, 116,
Lloyd, David, 106, 114n.
Lloyd, Hannah, *a/t.* Oakford, 141.
Lloyd, Mary, 14.
Lloyd, Molly, *a/t.* Hanbury, 35.
Lloyd, Rachel, *a/t.* Barclay, 71.
Lloyd, Rachel, 163.
Lloyd, Sampson, 74.
Lloyd, Samuel, 163.
Lockwood, John, 162.
Loddington, William, 87.
Logan, James, 109, 114n, 117.
Logan, Sarah, *a/t.* Norris, 114n.
London Grove, 1-4, 17, 42, 46.
London, Samuel, 21n.
Long, Abraham, 155.
Long Island, 2, 6, 132, 140, 164.
Longstreth Family, 122.
Lord family, 4.
Love, John, 84.
Lucas family, 169.
Lucas, Jeffery, 164.
Lucas, Perceval D., writings, 79, 164.
Lunn, Mary, 74.
Lunn, Molly, *a/t.* Hanbury, 32.
Luss, 15.
Luton, 115.
Lynn, N. E., 87.

McGrew, Mary, *form.* Ong, 98.
Maddox, John, 84.
Maden, Philip, 11-13.
Magnet, ship, 56.
Malin (Malum) family, 22.
Manchester, 5, 12, 51, 55, 83, 87, 139.
March, Sally, 10.
Mark, Ann, 20.
Marks, Jacob, 138.
marriage, 8, 46, 64, 69, 79, 85, 87, 101, 117, 143, 144, 166.
Marriage, of Essex, 118.
Marsden, 123.
Marsh, John, 167.
Marshall, Esther, 11.
Marshall, Humphry, 16.
Marshall, Dr. Wm., 171.
Martha's Vineyard, 56, n.
Martin, Henry, 115.
Martineau, Harriet, 87.
Marvin, F. S., *Unity*, 43.
Maryland, 33, 42, 71, 160, 162.
Mason, Anthony, 10.
Mason, Charles, 72.
Mason, of Durham, 64.
Mason, Mary, 85.
Massey, Mary, 144
Masterman, Richard, 156.
Masters, Ellen, 163.
Matson, of Durham, 64, 65.
Matthews, John, 20.
Matthews, William, 12.
Maud, William, 33.
Mayflower, ship, 37.
Mayre, of Durham, 22.
Mead, Richard, 29, 34, 68.
Meade, Sir Nathaniel, 36, 167.
Meade, William, 43, 167.
Medomsley, 22.
meeting houses registered, 41, 84.
Meeting Records, 123
Melksham, 11, 14.
Mellor, Matthew, 5.
Mennonites, 120.
Metcalfe, Lascelles, 156.
Mew, Richard, 76.
Middleton, Boswell, 116.
Middleton, Nathaniel, 64, 65.
Middleton, Tabitha, 13.
Middlewich, 77.
Miers, ——, *a/t.* Lettsom, 72.
Millburne, of Durham, 20, 65.
Miller, George, 15.
Miller, John, 42.
Miller, William, 8, 9, 29, 122.
Minehead, 73.
ministers die on service, 12, 14, 15, 98.
Mitchell, Mary, 123.
Monks, Wilts., 68, 73.
Monks Wearmouth, 64.
Montgomery County, 164.
Montrose, 9, 10.
Moor, John, 28.
Moor, John, 55.
Moore, Joseph, 29.
More, Hannah, 175, 176n.
Morgan, Sally, *a/t.* Bland, 31.
Morris, Robert, 159.
Morton, Eleanor, 143.
Moss, Miriam, 143.
Mostock, Thomas, 21.
Mount Holly, 57.
Mount Pleasant, O., 95, 96, 141.
Murray, Dr., 73.
Murray, of N. Y., 56, n.

Naftell, Mary, 15.
Nainby, ——, *a/t.* Burdon, 28.
Nantucket, 82, 98, 122, n, 123.
Nash, William R., 162.
Nayler, James, 59n, 161.
Neale, Edward, 155.
Neale, Samuel, 6, 32n.
Neate, Harris, 29.
Needham, 116.
Needham, Richard, 144.
negroes, 96, 136-138.
Nelson, Leonard, 156.
New England, 2, 12, 37-39, 42, 164.
New Garden, Pa., 42, 66.
New Haven, 39.
New Jersey, 2-4, 13, 46, 126, 141. (See Jerseys).
New York, 55-57, 66, 94, 132, 140, 164.
Newberry, Walter, 25.
Newcastle, 6, 7, 9, 10, 12, 88.
Newgate, 61, 62.
Newman, Sir George, *Report*, 163.
Newman, Richard, 35.
Nicholls, ——, *a/t.* Bowen, 29.
Nicholson, W., 125.
Nicholson, W. H., *My Ancestors*, 164.
Nicholson, Timothy, 119.
Nightingale, B., *Ejected*, 124.
Norfolk, 7, 34, 165.
Norris, Isaac, 106, 114n.
Norris, Joseph P., 2.
Norris, Sarah, *form.* Logan, 114n.
North, William, 14.
North Carolina, 2, 10, 24, 98, 132, 141.
Northamptonshire, 5 6, 13, 116.
Northumberland, 21, 32.
Norton, Carolina, 163.
Norwich, 8, 12, 29, 30, 68, 72, 73, 116, 166.
Norwich, Bp. of, 175, 176n.
Nottingham, 10, 115.
Nunn, Sally, *a/t.* Hopkins, 73.
Nursery Songs, 83.

Oakford, of Pa, 132, 141.
Oakham, 115.

Oare, 125.
oaths, 101, 105.
"Obadiah," 26.
Oban, 15.
Odbert, of Ohio, 131, 132, 140.
Ogborne, Sir William, 26.
Ogden, Hannah, 12.
Ohio, 24, 51-53, 57, 91-98, 129-141, 162, 163.
Old Meldrum, 6-11, 13.
Oldham Souvenir, 83.
Oldner, George, 144.
Ong, Jacob, 93, 98.
Ong, Mary, 98.
opium, 93.
Orkney Islands, 13.
Ormston, of Scotland, 5, 8, 9, 12.
Orset, 35.
Osgood, James, 70.
Osgood, William, 72.
Ostle family, 44.
Oulton, 47.
Outinian Society, 163.
Overton, Hants., 123.
Owen,——, *aft.* Wegulin, 36.
Owen, John, 29.
Owen, Robert, 82.
Owen, Salem, 29.
Oxford, 31, 88.
Oxfordshire, 28, 32.
Oxley, Joseph, 8, 9.

Padley, Benjamin, 169.
Page, S., 91.
Pardoe, ——, *aft.* Barclay, 28.
Pardshaw, 5, 115.
Parker, Alexander, 30.
Parker, Peninnah, *aft.* Flanner, 98.
Parr, Samuel, 175, 176n.
Partridge, John, 85.
Partridge, Richard, 35, 169.
Partrigg, Robert, 125.
Patterson, Catherine, *aft.* Flanner, 98.
Pawley, Agnes, *aft.* Salkeld, 1.
Paxton, Frances, *aft.* Dodshon, 34.
Paxton, Thomas, 142.
Payton, Ann, 115.
Payton, Catherine, 5, 6.
peace and war, 43, 54, 57, 59, 79, 83, 99-114, 117, 120, 126.
Peachy family, 166.
Pearce, George, 48.
Pearson, H. N., 145, n.
Pearson, John, 5.
Peckham, 22, 144, 156, 163.
Peckover, ——, 68.
Peckover, Joseph, 116.
Pedigree Register, 119.
Peisley, Mary, *aft.* Neale, 32, n.
Pemberton, John, 5, 13, 74.
Penketh, 87.
Penn family, 25 27, 30, 32, 34-36, 69, 70, 72-74, 104-109, 114, 166.
Penn, John, 164.
Penn, Sibel, 166.
Penn, William, 43, 74, 76, 79, 85, 92, 105-109, 118, 121, 150, 163.
Penn, William, Lectures, 161.
Penney family, 47, 169.
Pennsylvania, 1, 5, 6. 11-13, 16, 25, 30, 32, 34, 66, 68, 70-72, 74, 89, 98-114, 132.
Penrith, 11.
Pepler, D., *Devil's Devices*, 41.
Perth, 11.
Peterborough, Countess of, 28.
Pettigrew, John, 58.
Philadelphia, 1, 5, 12, 14, 15, 35, 42, 43, 55, 57, 72, 73, 87, 89, 109, 110, 123, 132, 140.
Philadelphia Hist, Soc. *Bulletin*, 40, 117.
Phillips, Henry, 166.
Phillips, Thomas, 58.
Pickering, 115.
Pickering, John, 71.
Pilgrim Fathers, 37-39, 87.
Pim, Elizabeth, 14.
Pitt, Andrew, 27.
Pitt, William, 36.
Pittsburgh, Pa., 89-92, 140.
Plonkett, George, 65.
Ploughshare, 41.
Plumstead, ——, *aft.* Reeves, 72.
Plumstead, Clement, 76.
Plumstead, Robert, 43.
Plumstead, Thomas, 32.
Plymouth, 155.
Plymouth, N. E., 38, 39.
poetry, 2, 30, 27, 48, 84, 121, 123, 163, 175.
Polesworth, 115.
Pomfret, Earl of, 32.
Pontefract, 13.
Pope, ——, 69.
Pope, Dr. R., 146, n, 147.
Porter, Henry, 171.
Portsmouth, Countess of, 79.
Portsmouth, Henry, 155.
Potter, Hannah, *form.* Cooke, *aft.* Fell, 46.
Presbyterians, 8, 108, 135, 137.
Presentations, 20, 38, 64, 142.
Preston, Viscountess, 28.
Priestman, Sally, 9.
prison reform, 61, 101.
Procter, ——, 26.
Procter, Joseph, 10.
Proud, Mary, 12.
Puplett, of Essex, 118.
Puritans, 37-39, 87.
Pyle, E., *Rhymes*, 3.

"Quaker," 48, 85.
"Quaker's Ale," 29.
Quaker Divide, 44, 84, 144.
Queenwood College, 82n.

Raby, 75.
Ramsey, 87.
Ransom, Mercy, 14.
Rathbone, William, 12.
Ravenstonedale, 40.
Rawlinson, of Lancs., 171.
Raylton family, 169
Readhead, of Durham, 143.
Reading, 72, 87, 125.
Readshaw, of Durham, 21.
Rebanks, Mary, 6.
redemptioners, 57, 89.
Reeves, Andrews, 72.
Regulation Movement, 141.
Reynardson, Sir Abraham, 156, 157n.
Rhode Island, 35, 38, 44, 88, 104.
Rice family, 142.
Richards, Steven, 58.
Richardson, of Durham, 142, 143.
Richardson, John, 115.
Richardson, Richard, 43, 58.
Richmond, O., 51, 129, 130, 133, 140.
Richmond Men's Conference, 79.
Rickman family, 169.
Rickman, John, 164.
Rickman, William, 132, 140, 141.
Ridgway, Mary, 9, 11.
Ridley, Jane, 21.
Rigge, Ambrose, 69, 76.
Ripley, O., 136.
Ritson, Ruth, 11.
Ritter, Jacob, 123.
Roberts, Gerard, 43.
Roberts, John, 75.
Robins, Benjamin, 32.
Robinson, of Durham, 142, 143.
Rochester, 132, 140.
Roland, M. and Mme., 46.
Roper, John, 8.
Roscall, John, 168.
Ross of Philadelphia, 159.
Ross, Betsy, 159.
Ross, John, 15.
Ross, Thomas, 13.
Rotch, Thomas, 93.
Rotch, W., *Memo.*, 82, 119.
Routh, Alice, 5.
Routh, Martha, 12, 14.
Row, Joseph, 11.
Rowntree, Joshua, 112.
Rowntree, Joshua, 162.
Roxby, Katherine, 20.
Rudyard, Thomas, 76.
Rundel, Samuel, 15.
Russell, Elbert, *Christian Life*, 161.
Russia, 74, 82.
Rutter, Richard B., 47.
Ryton, 21.

Sadcoal, ——, 28.
Saffron Walden, 7.
St. Clairsville, O., 98.
St. Ives, 12.
Salkeld, John, 1-4.
samplers, 121, 163.
Sandal, 73.
Sanders, Mark, 21.
Sanderson, Charles, 64.
Sandyacre, 116.
Sankey, Mary, 121.
Satterthwaite family, 118, 160.
Satterthwaite, E. J., *Colthouse*, 123.
Saul, Anthony, 6.
Savery, William, 15, 84.
Savile, Henry, 67.
Savory, Rachel, 163.
Sawyer, John and Ann, 87.

Scantlebury, John, 58.
Schellsburg, 90.
Scholfield, Ann, *aft.* Taylor, 98.
school keeping, illegal 65.
Scoryer, Richard, 174.
Scotland, 5-15, 154.
Scott, John, 74.
Scott, John, 41.
Scott, Sir William, 9.
Seaman, Ruth, 5.
Sedbergh, 85, 115.
Seebohm, F., *Christianity*, 161.
Seekonk, 88.
Sefton-Jones, H., *German Crimes*, 123.
Selby, 47.
Selby, Robert, 65.
Sellenger, Sir Anthony, 67.
Settle, 6, 10, 15.
Sewel, W., *History*, 150, 153.
Shackleton, Richard, 82.
Shackleton, Sarah, 15.
Shaftesbury, 11. —
Sharp, Richard, 21.
Sharples, Barbara, 9.
Sharpless, I., writings, 43, 83,
Sharpless, John, 66.
Sharpless, Joshua, 66. 99.
Shaw, Betty and Hew, 6.
Shaw, Thomas, priest, 171.
Sheffield, 10-13, 15, 87, 116.
Shepley, Jane, 11.
Shields, 6, 7, 13, 20, 88.
Shiffner, Thomas, 148, n, 150, 152.
Shillitoe, Thomas, 145-154.
Short Creek, O., 97, 98, 139.
Shrewsbury, 14.
signs, 31.
Simms, ——, 29.
Simpson, of Furness, 170.
Simpson, Mary, 8.
Simpson, William, 67, 170.
Sims, John, 84.
Sinclair, John, 73.
Singleton, Captain, 59, 171.
Skegby, 115.
Skelton, Arthur, 41, 42.
Skelwith, 125.
Skinner, Thomas, 65.
slavery, 102.
sleeping in meeting, 3.
Smith of Durham, 20, 65.
Smith of Essex, 118.
Smith of Staffs., 52, 53, 92, 134.
Smith, Humphry, 116.
Smith, Joseph, 116.
Smith, Martha, 15.
Smith, Parson, 26.
Smith, Richard, 49-58, 89-98, 129-141.
Smith, Samuel, 115.
Smithfield, O., 51, 54, 91, 96, 98, 129, 130, 135, 138-140.
Smyth, of Durham, 142.
soldiers cared for, 30.
Soundy, Benjamin, 155.
Soundy, Sarah, *form.* Vaston, 155.
Southcott, Joanna, 164.
Southwark, 22, 25, 36 46 58, 79, 144.
Sowle family, 169.
Spain, 102, 109.
Sparke, Meriola, 143.
Springett, Harbert, 76.
Staffordshire, 10, 49, 52, 53.
Staines, 146, 147.
Stanbury, 69.
Stanford N.Y., 140.
Stapleford, 116.
Stapleton, 31.
Starbuck family, 120n.
Starr, of Pa., 16n.
Stead, John, 11.
Stebbing, 116.
Stephenson, John, 7.
Stephenson, Sarah, 11, 13, 14.
Steubenville, O., 91, 92, 139, 140.
Stevenson, Robert, 142.
Stewart, James, 13.
Still, W. *Underground Railroad*, 164.
Stirling, 11.
Stock, 68.
Stocklin, Richard, 64.
Stockton, 7.
Stockton, Richard, 21n.
Stordy, Thomas, 42.
Storer, John, 10, 115, 116.
Storrs, ——, 13.
Story, Isaiah, 65.
Stott, Samuel, 9.
Stratford on Avon, 69.
Sturge, Dr. Allen, 80.
Sturge, S. M., writings, 119.
Suffolk, 14, 73, 166.
Summerland, Ann, 6, 7, 9, 13.
Summers, ——, *aft.* Harford, 34.
Sunbrick, 170.
Sunbury, 73.
Sunday work, 64.
Sunderland, 10-12, 33.
Susquehanna, 92, 190.
Sutton, Thomas, 9, 11.
Swaffham, 116.
Swan, George, 169.
Swarthmoor, 45, 46, 117, 143, 168, 170.
Swarthmore Lecture, 118.
Sweden, 149.
Swinton, John, 76.
Sydney, Lady S., 152, n, 154.

Tace, 126, 169.
Talbot, I. [Sarah], 15.
Tatham, Richard, 124.
Tayiby, William, 58.
Taylor, Bayard, 17, 19, 48.
Taylor, Christopher, 13.
Taylor, Henry, 13.
Taylor, Sir Herbert, 148-154.
Taylor, Isaac, 13.
Taylor, Jonathan, 95, 96, 98, 141.
Taylor, R. N., writings, 123, 164.
Tayspill family, 79.
tea drinking, 19.
Third Haven, 42.
Thistlethwaite family, 47.
Thomas, George, 107, 114.
Thomas, William, 33.
Thompson, of Durham, 142, 143.
Thompson, Hannah, 132 141.
Thompson, Joseph, 141.
Thompson (Tomlinson, Toulson), George, 170.
Thornborough, Thomas, 10.
Thornbury, 87, 115.
Thorne, 13.
Thornton, Elizabeth, 64.
Thornton, Roger, 64.
Throne, Address to, 68.
Tindall, John, 64.
tithes, 27, 73.
Todd, of West Newton, 169.
Toft, Joshua, 116.
Tomlinson, see Thompson.
tones in preaching, 124.
Tortola, 71.
Tottenham, 71, 73, 115, 154n—156, 158.
Tolnson, see Thompson.
Townsend, Deborah, 14.
Townsend, Elizabeth, 123.
Townsend, John, 9.
trade tokens, 122.
Trask, Mrs., 83.
Trawden, 123.
Tregelles, John, 58.
Trewitt, of Durham, 20, 21.
Trickett, Catherine, 13.
Tritton family, 158.
Trotheringham, Samuel, 30.
Trumball, Francis, 28.
Tuke family, 47.
Tuke, Ann, 13.
Tuke, Elizabeth, 15.
Tuke, Esther, 9, 11, 13.
Tuke, Henry, 12-15.
Tuke, William, 11.
Tulketh, 52n.
Turner, Thomas, 64.
Tweddle, Robert, 21, 64.
Tyndrum, 15.
Tynmouth, 65.

Underground Railroad, 45, 164.
Underwood, Pleasant, 138, 139.
Updegraff of Ohio, 136, 137, 141.
Urv, 6, 8, 11, 30.
Uttoxeter, 51.
Uxbridge, 67.

Vandewall family, 27-29, 36.
Vaston, Sarah, *aft.* Soundy, 155.
Vaudois, 119.
Vaux, of Eng., 25, 27
Vaux, of Pa., 41, 85.
Venturer, 41.
Vigor family, 35, 69, 158.
Vincens, E., *William Penn*, 79.
Virginia, 2, 32. 98, 132, 137, 141, 162.
visions, 16.
Voltaire, F. M. de, 27, 71.

Wakefield, 78.
Wakefield, ——, *aft.* Bevan, 71.
Wakefield, George, 6, 7.
Waldie, Jane, *form.* Ormston, 9.
Wales, 122.
Walker, Eliz. Hoyland, 163.
Walker, Giles, 126.

Walker, Thomas, constable, 168.
Waln, Nicholas, 12.
Walton, Edward, 6, 7.
Wandsworth, 74, 174.
War Victims' Committee, 41.
Warder, John, 117.
Ware, 26, 157.
Waring, Jeremiah, 72.
Waring, Thomas, 7.
Warner, John, 36.
Warren, O., 136.
Warrington, 73, 116.
Warwick, 115.
Washington, George, 159.
Wate, Nellie, 9.
Waterford, 58, 163.
Watford, 87.
Watrington, 87.
Watson family, 44.
Watson, Anthony, 115.
Watson, Jane, 9, 11.
Watson, John, 133.
Watson, Joseph, 94-96, 130-135.
Watson, Mary, 163.
Watson, William, 130.
Way, David, 96.
Webb, Widow, 169.
Webster, Sarah, *aft.* Armitage, 47.
Wegulin, J. M., 36.
Welldon, Bishop, 118.
Wells, Gideon, 55.
Wells, Norfolk, 68.
Welshpool, 169.
Wensleydale, 5, 47.
Were, Mary, 124.
West, Benjamin, 74.
West, Robert, 74.
West, Robert, 76.
West Indies, 2, 32.
Westmorland, 6, 124, 125, 164.
Weston, Jasper, 33.
Weston, Lewis, 158.
Westtown, 1, 82, 118, 141.
Weymouth, 165.
Wharton, A. H., *Homes*, 40.
Wheeler, Daniel, 82n.
Wheelwright, John, 38.
Whitall, Mary, 123, 164.
Whitburn, 20, 88.
White, Hannah, 9.
White, Robert (Ohio), 135.
Whitehaven, 116, 122.
Whitehead, of Essex, 118.
Whitehead, Anne, 85.
Whitehead, George, 85, 121.
Whitehead, Thomas, 72.
Whitehead, Thomas, priest, 171.
Whitrow, Joan, 69.
Whittier, John G., 84, 113, 164.
Wickham, W——, 138.
Wigham family, 44.
Wigham, Cuthbert, 7.
Wigham, Dorothy, 9.
Wigham, Hannah, 13, 14.
Wigham, J. and E., 7.
Wigham, John, 12.
Wigham, Mabel, 7, 9, 11.
Wigham, Rachel, 9, 10.
Wiffen, J. H., 176, n.
Wilkinson, Betty, 7, 10.
Wilkinson, John, 124.
Wilkinson, Thomas, 163.
Willcox, Thomas, 76.
Willett, Susannah, *aft.* Barclay, 34.
William IV., 147-154.
Williams, Joseph, 14.
Williams, Roger, 38.
Williamson, William, 28.
Willis, Robert, 10.
wills, *see* bequests.
Willy, Thomas, 6, 10.
Wilmer family, 29, 73, 157.
Wilson family, 118, 142.
Wilson, Clarissa, *form.* Claypoole, 159, 160.
Wilson, Isaac, 7.
Wilson, James, 26.
Wilson, James, 20.
Wilson, John (Ohio), 130, 132.
Wilson, Michael, 125.
Wilson, Oliver, 130, 140.
Wilson, William, 65.
Wilson, William, 126.
Wilton, of Durham, 143.
Wiltshire, 68, 73.
Wimbledon, 25.
Winch, William, 67.
Winchmore Hill, 155.
Wincke, of Durham, 142.
Windsor, 145-154, 158.
Winter, Martha, 10.
Withy, George, 55.
Witton Gilbert, 64.
Wolverage, Abijah, 169.
Wood, of Ohio, 94-96, 98, 120, 133, 135.
Wood, George, 64.
Wood, H. S., *Two Swords*, 162.
Wood, Sir M., 61, 62, n.
Wood, Thomas, 20, 88.
Woodbridge, 116.
Woodrow, Joshua, 138, 141.
Woolman, John, 118.
Woolston, Lydia, 132, 141.
Worcester, 70, 169.
Workington, 11.
Worster, Thomas, 169.
Worthy, Dorothy, 65.
Wright, Grace, *aft.* Peckover, 68.
Wright, Helen, 8.
Wright, John, 51.
Wright, Mary, *aft.* Crone, 79.
Wright, Rebecca, 12.
Wyan, ——, *aft.* Thomas, 33.
Wyat, ——, 26.
Wyeth, Joseph, writings, 174.

Yanwath, 163.
Yarm, 10, 116.
York, 9, 11, 12, 15, 47, 79 115, 116.
York, Pa., 90.
Yorkshire, 9, 10, 12, 35, 87, 116.
Youghal, 160.
Young, M. P., *Ballitore*, 82.
Young, Rebecca, *aft.* Byrd, 14, 15.

Zachary, Thomas, 71.
Zanesville, 139.
Zinzendorf, Count, 149n.
Zouch, Henry, 76.

"A Traditional Quaker"

One First-day, being at Meeting [at Brigflatts], a young Woman, named Anne Wilson, was there and preached; she was very zealous, and fixing my Eye upon her, she with a great Zeal pointed her Finger at me, uttering these Words with much Power, "A traditional Quaker, thou comest to Meeting as thou went from it (the last time) and goes from it as thou came to it, but are no better for thy coming, What wilt thou do in the End?"

Life of Samuel Bownas, 1756, p. 5.

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